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COPTIC SONG: FROM GOETHE.

BY PROFESSOR FREDERIC H. HEDGE, D.D.

LEAVE to the learned their vain disputations,
Strict and sedate let the pedagogues be;
Ever the wise, of all ages and nations,
Nod to each other, and smile and agree;
Vain the attempt to cure fools of their folly,
Children of wisdom! abandon it wholly;
Fool them and rule them, for so it must be.

Merlin the old, in his tomb ever shining,
Where as a youngling I heard him divining,
Similar counsel confided to me;
Vain the attempt to cure fools of their folly,
Children of wisdom! abandon it wholly;
Fool them and rule them, since fools they will be.

Mountains frequented by Indian adorers,
Crypts, the resort of Egyptian explorers,—
All that is sacred confirms the decree;
Vain the attempt to cure fools of their folly,
Children of wisdom! abandon it wholly;
Fool them and rule them, for so it should be.

PROFESSOR FRANCIS BOWEN, LL.D.

BY CHARLES F. THWING.

FRANCIS BOWEN was born in Charlestown, September 8, 1811. One of his grandfathers was a farmer in Connecticut, and the other a farmer in New Hampshire. He was of a large family, and from an early age was obliged to depend to at least a considerable degree on himself for support. After studying in the Mayhew Grammar School of Boston, he was for several years a clerk in a publishing house of that

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city. In January, 1829, he entered Phillips Exeter Academy. So well improved had been his time that only a few months of additional study were needed to fit him for the Freshman year of the college course. In August, 1830, he was admitted to the Sophomore Class of Harvard College. After graduating in 1833, with the first honors, in a class containing Henry Warren Torrey, Joseph Lovering, and Jeffries Wyman, he returned to Exeter, and for two years was instructor in mathematics in the Academy. In the middle of the year 1835 he came back to the College, and, after serving as a tutor in Greek for a single year, was appointed instructor of the Senior Class in mental philosophy and political economy. Already literary work had begun to engage his thoughts. To Sparks's "Library of American Biography" he contributed four lives, — that of Sir William Phipps, of James Otis, of Baron Steuben, and of Benjamin Lincoln. To the journals of the time also he was a frequent contributor. In August, 1839, resigning his office in the College, he went to Europe, and spent a year in study and travel.

On his return he took up his residence in Cambridge, and for twelve years devoted himself to literature. This period prompted the pursuit of literature as a profession. The Transcendental school was at the height of its prosperity. Emerson was publishing his essays. Hawthorne had printed two or three volumes, and in Concord's solitude was fitting himself for the writing of his longer romances. Prescott had been recognized as the leading American historian, and at this time still further established his place in literature by the publication of his "Mexico" and "Peru." George Ticknor was elaborating with patient industry his "History of Spanish Literature," which was issued in 1849. In the midst of these influences, in a decade than which none has been more favorable to the pursuit of literature as a vocation, Mr. Bowen settled down to literary work. In 1842 appeared an edition of Virgil, and a volume of Essays entitled "Critical Essays on Speculative Philosophy." The former work, though now little used, has long been recognized as an excellent text-book; the latter was chiefly devoted to Kant, Fichte, Cousin, and to the relation of the Christian evidences to metaphysics. The following year he became the proprietor of the *North American Review*, which he owned and edited for more than a decade. During six of those years he also edited and published "The American Almanac and Repository of Useful Knowledge." In the winters of 1848 and 1849 he delivered before the Lowell Institute two courses of lectures on Metaphysics and Ethics, which have since been published in two editions.

In 1850 Mr. Bowen returned to the College under an appointment to the McLean Professorship of History, but held the office only six months. Three years later he was nominated and confirmed Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, an office which he still holds. The duties of the professorship have not, however, prevented his accomplishing a vast deal of literary work. Since entering upon it he has published the following: —

Behr's Translation of Weber's Outlines of Universal History, revised and corrected, with the addition of a History of the United States. 1853.

Documents of the Constitution of England and America, from Magna Charta to the Federal Constitution of 1789. Compiled and edited, with Notes. 1854.

Dugald Stewart's Philosophy of the Human Mind, revised and abridged, with Critical and Explanatory Notes. 1854.

The Principles of Metaphysical and Ethical Science applied to the Evidences of Religion. 1855.

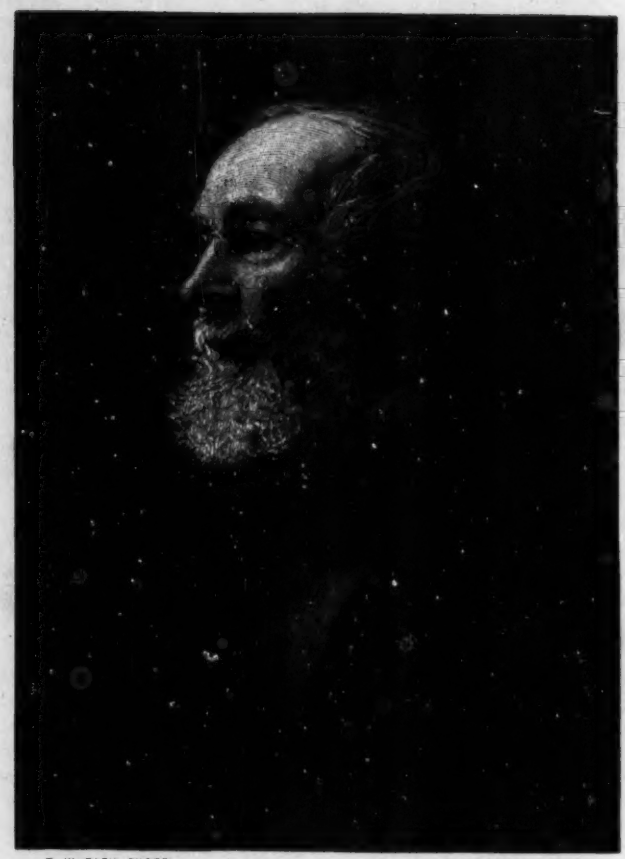
The Principles of Political Economy applied to the Condition and Institutions of the American People. 1856.

The Metaphysics of Sir William Hamilton, collected, arranged, and abridged. 1862.

De Tocqueville's Democracy in America, edited with Notes, etc. 1862.

A Treatise on Logic, or the Laws of Pure Thought, comprising both the Aristotelic and the Hamiltonian Analyses of Logical Forms. 1864.

American Political Economy. 1870.



G. W. PACH, PHOTO. W. B. CLOSSON, ENGR.

Very truly yours,
Francis Bowen

Modern Philosophy from Descartes to Schopenhauer and Hartmann. 1877.
Gleanings from a Literary Life. 1880.

The mere titles of these works suggest the extent and variety of the literary attainments of Professor Bowen. His work in each of the fields of history, of political economy, and of philosophy, is more than sufficient to merit a lasting reputation. But the breadth and diversity of his views are perhaps more fully exhibited in his contributions to the *North American Review*. These papers number more than a hundred, and treat of most, if not all, of the leading questions which in the course of a decade engage the thought of men. They are written with a thoroughness now somewhat unusual in magazine articles, and in a style remarkable for clearness and force. During the years of his editorship the *North American* was quite as truly the mirror of Professor Bowen's opinions as the *The Spectator* was of Addison's. It was eminently *his Review*, and that *Review*, the best on this side of the Atlantic, was at least as good as the English quarterlies.

To most graduates of the College, however, Professor Bowen is best known, not as an author, but as a teacher of philosophy. His method of instruction is expository. His purpose is not to force his own ideas and theories into acceptance, but to explain the principal systems of metaphysics. The Harvard student does not, as do the students of many colleges, graduate with a philosophical system impressed upon the mind which they feel obliged to accept to its minutest corollaries. He has a knowledge of the leading systems. He may have thought out a system for himself; but no preference of his teacher has led him to believe that within the circle of one system lies all philosophical truth. His opinions Professor Bowen holds with a firm grasp, yet so far has he abstained from impressing those opinions upon his students that several of them have become distinguished for holding views which are opposed to those he teaches. In exposition Professor Bowen's chief characteristic is, it will be generally allowed, clearness. The principles and course of argument in "The Critique of Pure Reason" — a book which to the student beginning its reading seems confusion confounded — become under his explanations clear and plain and logical. Systems with which he does not agree, as Schopenhauer's and Hartmann's, are expounded with a force and perspicacity which would gratify any pessimist. With this clearness is united enthusiasm. The student is conscious that his teacher is interested in the study, and wishes him to feel a similar interest. The lectures of Professor Bowen are written and delivered with an enthusiasm more frequent in the pleading of an advocate at the bar, than in the cool analysis of philosophy. To his enthusiasm in the teaching of metaphysics is due in a large degree the popularity of the department of philosophy in the College, — a department which in many colleges is regarded with small favor by the students.

But although Professor Bowen is primarily an expounder of philosophy, he is also a critic; and in his criticisms appears his own philosophical system. He is a follower of Hamilton, yet differs from the Scotchman in some important particulars. He differs from Locke in the essential question of innate ideas. He agrees with Berkeley in many respects, yet without going to the extreme of idealism. Regarding the existence of the external world he may be classed among those who are known as cosmothetic idealists. He opposes John Stuart Mill in reference to causation and other points of the experimental philosophy. He holds to a theory of immediate Divine agency, yet without carrying it to the lengths of Malebranche. He is an antagonist of the school of Spencer, and of all that generally passes under the name of Darwinism. It need not be added, that he is a believer in the truths of Christianity, and that his influence in the recitation-room, though not theological, is strongly in favor of the Christian religion, and indeed of a type which would satisfy many orthodox believers.

COLLEGE LIFE UNDER PRESIDENT KIRKLAND.[1]

BY REV. ARTEMAS BOWERS MUZZEY.

ALTHOUGH our President was a model of courtesy, we were addressed by every officer by our surnames. I was glad to hear, at an examination several years since, the title "Mr." given to each student when called up for recitation. Everything should be done to impart to students a sense of manliness, and to give them the impression that they are regarded with confidence. This belief goes far to produce the gentleman, and does not a little to establish a true moral character.

The average age of students who now enter college at Harvard is about eighteen. This comes in part from the raised standard for admission. Its good effect intellectually is manifest; the College is to be no longer simply a first-class high school, as formerly it was in so many respects. If the elective system is to prevail, even down to the Freshman year, the student should be of an age fitting him to choose his own studies. With this improvement, we may reasonably anticipate a steady advance in character among our students.

Soon after entering college we witnessed in the Sophomore Class one of those chronic ailments of the institution, a rebellion. Such events were then regarded as, under certain circumstances, almost a matter of course. There must be a rebellion at least once in four years, it was said by some persons, in order that its folly may be seen and known by every class. By an unfortunate arrangement our class occupied in University Hall the dining-room adjacent to that of the Sophomores. On a Sunday evening, while we were at supper, suddenly the wooden windows between us were burst open, and missiles of all kinds in the shape of crockery were dashed in upon us. In self-defence we were constrained to repel the attack. This destructive work continued some fifteen minutes; when the two classes left their halls, a shout of "Soph and Fresh!" was raised, an immediate rush to the College yard took place, and an onset was made, in which not only the students, but College officers, became involved; commands were issued to individuals to go to their rooms, but with very rare obedience. This violence continued for nearly an hour, when the classes separated. On the next day three of the Sophomore Class were suspended, at which the Class showed some resentment. This led to the suspension and dismission of several others. A division afterwards sprang up in the Class between those who joined in the rebellion and a small number who stood aloof from it. These, numbering about twenty, were called "The Black List," and were persecuted in many ways by some of the other members of the Class. A song was written, containing the odious names, and holding them up to ridicule, and it was posted in the College yard. Two more were suspended for nine months on suspicion of being the authors of this offence. This unhappy affair resulted, with several, in an entire loss of their degrees, while others received theirs only from year to year, and three, in a class of eighty, not until the expiration of thirty-two years.

The great amiability of the President had led many to imagine he was lacking in energy and decision of character. But students who presumed on this trait found themselves mistaken in their estimate of his character. When the rebellion was in progress he spoke, one day after morning prayers, in a tone and manner which showed he had indignation in reserve for those who merited its display. "If," said he, "the spirit now manifested continues, the government of the College are determined to resort to the civil authorities for its repression."

[1] This sketch of "College Life under President Kirkland" is continued from the March issue.

This was a new thing, so far as I know, in the administration of the College. More recently, students, when charged with a violation of the laws of the Commonwealth, have been taken up by the police and brought before magistrates. But then this had not been the practice; and it required some moral courage, and a quite unaccustomed tone of address to the students.

During our first term there occurred one of those "Exhibitions," of which there were three during the year. These were a stimulus to us Freshmen, and operated, as intended, "to animate literary exertion" by conferring a "public mark of honor" on those who excelled. They have recently been wholly abolished. What a calamity this would have been considered by the Corporation of that day! In the College laws of that period we read, "A refusal to perform the part assigned in these exhibitions will be punished as a high offence." Rarely was this penalty incurred; to nearly every candidate for the "honor" they were a mark for aspiration, and they were the occasion of jealousies and envyings among many who failed to attain them. At each of the exhibitions the closing part was the silent delivery of "mathematical and astronomical exercises" on parchment, by six favored students, who, as they gave them to the President, received one of his gracious bows, and tremendous applause from the students.

A strong stimulus to exertion was the series of literary societies, the Fraternity of 1770, the Hasty Pudding Club, and the Phi Beta Kappa. We were very happy when chosen into the first of these, which embraced about twenty, nearly a third of the Class, during the Freshman year. We were thus brought into fellowship with those of similar tastes with ourselves, and our exercises in composition, declamation, and debate produced a marked effect on the scholarship of many in the class. The best talent of several was shown here rather than in the required College studies. To this, in part, must be ascribed the singular change of rank, through which some, who belonged to the Fraternity, failed afterward of an election into the Hasty Pudding Club, and still more did not reach a place in the Phi Beta Kappa, which had been so confidently predicted for them in the first and second years of the College course.

On Saturday afternoon, I often walked with kindred spirits, now to the shades of what was then known as "Sweet Auburn," now to enjoy a sail on Fresh Pond, now to a famous resort kept by a Mr. Rule, where we could, in June days, regale ourselves with strawberries and cream, *ad libitum*, for the very moderate charge of fifty cents. The temptation presented by this establishment was so great, that it was said even "the government could not go by *Rules*." Sometimes we adventured a walk to Boston, perchance through "Lechmere Point," in case the mud by that road was of any fathomable depth; and at times we would wend our way through the "Port," albeit much of our path was over stony ground or through expansive pools. What a jubilee it was for all Harvard, when, by the perseverance of one of her sons, a sidewalk was actually built for a whole mile toward Boston! This was by no means the only good deed for which we may bless the memory of James Hayward. He was an efficient College officer, popular as an instructor, one whom we esteemed in those days, and valued through his protracted life. He was a benefactor to the College and the town. To him we owe largely the erection of that church edifice whose walls, year by year, were so long vocal with the youthful orators of Harvard, and in which more than one generation enjoyed the privileges of a liberal form of Christian worship and instruction.

The daily devotional exercises of the Chapel were conducted, in part, by our President, who failed at his own time only once, although, as the hour in winter was the earliest practicable for reading by daylight, it must have required some energy to be, as he was, always punctual at the moment. He once remarked that he sometimes found, with his very early rising, the light of dawn so dim as to prevent his per-

fectly distinct consciousness of the Great Being he invoked. "I must be more vigilant," was his self-rebuke made on the occasion referred to, before the "President's Freshman," whom he called up from the room under his own, for the purpose of preventing a repetition of what he felt to be a grave neglect of duty. This day — it was Sunday — Dr. Ware presented an infant child for baptism, and gave him the honored name of "Thornton Kirkland." At that period every officer of the College, including proctors, was required to officiate at prayers, each a week in turn. The diverse modes of conducting them struck us with great force. Those in the clerical profession, of course, appeared usually at ease. But some, whom we judged, in all charity, to be not peculiarly devout, presented occasionally an incongruous picture. "What will B. do?" and "How will C. conduct himself in the pulpit?" was whispered among the students. One of these had professed himself an unbeliever; but he marched up to the sacred desk with the courage of a good soldier going to the front. A somewhat irreverent youth said afterward, "I never heard a more gentlemanly prayer addressed to the Almighty." It may be questioned whether this custom did not occasion more evil than good. The efficacy of public prayer is lost the moment we detect a lack of devotion in him who is uttering its language.

Among those gifted in prayer was our good President. Dr. Kirkland had a rare felicity and richness of expression, not more noticeable in his sermons than in the daily prayers of the Chapel. His language was choice, and its variety almost marvellous. No man better knew all the avenues of the human heart, or could lay bare its secret places with more skill and power. Like the great English dramatist, he "held the mirror up to nature," and if any student did not at times see his own image, he must have been strangely blind.

Who that passed through College under that benignant spirit could ever forget him? For each of us he had a kind word and a gracious look. When we went to his study he talked to us as though he were our own father. I once proposed to devote the winter vacation to teaching school. No better recommendation could be produced, in seeking a situation for that purpose, than one bearing his signature. I accordingly called on him on a November evening. He was not in, but expected very soon; when he entered his office, it was from a drive in an open vehicle on a very cold night. I stated the object of my call, but objected to asking him to write a certificate under such circumstances. "Take a seat," said he, "I will do what you want now"; and, on his urging me to remain, he prepared, in the best humor, the paper requested, and I left him with a new sense of his inexhaustible kindness and his ready sacrifices for the students.

I remember well the patriotic and personal interest he expressed in the occasion, when, during college life, I went to him as President, and asked the privilege of "taking my name out," as the phrase was, for leave of absence, that I might on the following day attend at Lexington the commemoration of the battle of April 19, 1775. He asked me many questions in regard to what was to be done there; and I felt confident, on returning to Cambridge, from his patriotic spirit, he would have enjoyed a full account of the exercises of that day. This spirit had showed itself at the early age of sixteen, when, suspending his studies, he joined a military corps for the suppression of the Shays rebellion. He favored the Harvard Washington Corps, of which I was a member for a time, and thought such exercises invigorating both to mind and body.

He took an interest in our affairs as if they were his own; and we always felt sure of his favor in all future relations and fortunes, whether good or evil should betide us. Every student seemed to regard him as a personal friend. So it was to the end; and when the last tie of college experiences was broken, as we parted from endeared classmates with a shade of sorrow, it was deepened by the separation from our ever-honored and ever-loved President.

THE NEEDFUL POWERS AND QUALITIES OF A STATESMAN.

BY CHARLES W. ELIOT, LL. D., PRESIDENT OF HARVARD UNIVERSITY.

MY occupation leads me to study the applications or exhibitions of disciplined mental and moral power in the various pursuits of men. One who had no clear conception what the powers are which an advocate, a physician, or a minister should have at command would be but a blind guide in directing the training of young men for those callings. So I have had occasion to consider what the needful qualities and powers of statesmen are, and in answer to your summons, Mr. Chairman,[1] I will say a few words on that theme.

You will not imagine that I have any reference to that large class of public men who are described as office-brokers. That, gentlemen, is certainly the meanest business now anywhere done. The very word is an insult to an honest and useful trade, which, I see, is honorably represented at these tables.

The modern statesman needs in the first place the power of clear, forcible, and persuasive exposition. Especially is this the case in a republic where millions of voters have to be instructed in matters of public policy, and gross ignorance is often to be found even in intelligent representative bodies. The statesman seldom deals with new principles or ideas: his task is to show how to treat new cases by old rules; his business is wisely to apply well-established principles under more or less novel conditions. Look at the speeches made by our distinguished guest during the twenty years past, and you will find that they treat of well-worn themes, such as slavery, executive usurpation of powers, discontented populations, international relations, public finance, currency, public works, and civil service. These subjects have all been treated with the utmost thoroughness, both theoretically and practically, in one nation or another, at one time or another, in the history of the modern world. Indeed, some of them have been repeatedly worked out to their ultimate issues in this country, and repeatedly have the discussions and the experience with all their lessons been forgotten by the people. Take, for example, the subject of irredeemable paper money, and you will not find a better statement of the evils of that currency than was given by the Rev. Dr. Nathaniel Appleton, pastor of the First Church in Cambridge, in his second sermon preached on a special Fast Day in January, 1747, from the text, "And he looked for judgment, but behold oppression; for righteousness, but behold a cry." The reverend preacher spoke from his own observation and the bitter experience of his contemporaries. The fact is that paper money, clipped coin, prohibitory tariffs, sumptuary laws, usurpations, repudiation, and corruption are not new sins or follies, but very old ones. The statesman must be constantly giving the most elementary lessons in public policy and public righteousness; but to give those lessons well — with lucidity, ample illustration, and logical acumen — is a worthy task for the keenest and best-trained intellect. I need not say that this power of luminous exposition is a gift of exceeding rarity, which always commands our admiration; but when the gift is exercised and exhibited in a language not the mother tongue, it may well excite our admiration to the highest degree. Even a strictly autochthonous people, like us New Englanders, is compelled to render that tribute to Agassiz and Schurz, who had the misfortune to be born in that "abroad" which we never had and can never need to have anything to do with.

There is another great power which the statesman must constantly exercise, not only in legislative assemblies, but in committees,

[1] These remarks were made at the public dinner given in honor of Carl Schurz, Ex-Secretary of the Interior, at the Hotel Vendome, in Boston, March 23, 1881.

administrative councils, and even in private meetings, — I mean the power of debate. You will not suppose that I have in mind the wretched art of making a smart rejoinder, or a sarcastic retort; still less, the truly diabolical art of enraging one's opponents by taunts and sneers. I mean the power of fairly meeting the heavy shock of a worthy opponent's argument, of parrying the keen, quick thrust of an interpolated objection, of turning against one's adversary his own guns, of summoning from the reserves of a well-stored mind prompt re-enforcements of fact, figure, and illustration; and all this on a sudden, perhaps before a hostile audience, or when the truth which is to be defended is ungrateful. The strong debater, in this sense, on large subjects, is a very rare personage, remarkable not only for the power of his word, but for the amplitude of his knowledge. Anybody with a fair memory can deliver a prepared speech, if only he has adequate notice. Nowadays any Congressman of average ability can make what is called a great effort. He can hire a hack to write it for him; or he can get the latent person whose axe is to be ground to supply the copious stream of speech. The hospitality of the *Congressional Record* is wide indeed. But, gentlemen, the genuine debate in senate chamber, committee room, or cabinet, for the purpose of arriving at sound conclusions and shaping wise action, — that is one of the most striking exhibitions of disciplined mental power which the world affords. We have here to-night a genuine debater.

But I would not lay too much stress upon the mental powers of the true statesman; for his moral qualities are more important. I cannot speak of them all, for what high trait does he not need? He needs courage, the love of justice, and a supreme patience. It was Pitt, I think, who said that the most needful virtue in administration is patience. The real lags so exasperatingly behind the ideal. Let me single out two moral qualities which the American statesman especially needs, independence and high-mindedness. Independence of character, — that sturdy, inflexible, and self-reliant force of will which enables a statesman to follow the dictates of his own judgment and conscience in opposition to party passion or the fury of the multitude, if need be to his own injury. And high-mindedness, — that elevation of soul, founded on self-respect, which manifests itself in his avoidance of personal or petty altercations, in the whole tone of his public speech, and in his steadfast respect for the people. Universal suffrage engenders a peculiarly revolting kind of sycophant, namely, the flatterer of the multitude. To flatter and cajole a few eminent personages under despotic forms of government is not so mean a task as to flatter and cajole masses of men under republican forms. A deified emperor was but a transitory delusion; a deified populace, flattered with such appellations as "imperial" and "sovereign," is a much more durable and dangerous idol. Many of our public men manifest in the surest of all ways an utter contempt for the people: they constantly appeal to their prejudices, their cupidity, and their passions. The independent and high-minded statesman appeals to the reason of the people; he tries with all his might to enlighten, persuade, and convince them; he believes that their history has an intelligible voice; he never flatters them; he teaches — I borrow some noble words spoken years ago by our guest — that the reason, the good sense, the conscience, and the enlightened will of the people are their destiny, and urges them to acknowledge no other. No nation is long grateful to a public man who urges them, or permits them, if he can help it, to do a mean thing, such as to break their promises, to clip their coin, or to maltreat their servants. The statesmen who are remembered with honor are they who respect themselves, respect the people, and on every issue urge the people to do what is just and magnanimous. Now, that is what our honored guest has done through all the twenty years of his public life. He has proved himself, during this long period of conspicuous public service, to possess in an eminent degree the intellectual powers and the moral qualities which are needed in an American statesman.

GEORGE BARRELL EMERSON, LL. D.

BY REV. A. P. PEABODY, D. D., LL. D.

GEORGE BARRELL EMERSON was born on the 12th of September, 1797, in that part of Wells, Maine, which now bears the corporate name of Kennebunk. His father (H. U. 1785) was a physician in extensive practice, a man of literary taste, a fine classical scholar, an accomplished musician, and possessed of conversational powers seldom equalled within the recollection of those whose happiness it was to be his guests or his hosts. Mrs. Emerson belonged to the Barrell family of York, Maine, — a family of high social position, especially distinguished and widely known for the brilliancy, superior culture, and substantial excellence of its daughters. The subject of this sketch inherited, therefore, the best gifts of mind and heart, and never ceased to express his fervent gratitude for the examples, lessons, and influence of his native home. With the exception of some three or four months at Dummer Academy, he remained at home till he entered college in 1813, having received his preliminary instruction chiefly from his father, who seems to have anticipated what among us bears the name of "the Sauveur method" of teaching languages, affording one among many instances of the oldness of the best of what seems new in educational theory and practice.

Mr. Emerson graduated in 1817, holding a high rank in a class which furnished an unusual proportion of eminent men for the service of church and state, and whose surviving members after the lapse of sixty-four years were one fourth of the original number.

Mr. Emerson had, as was then very usual, found employment as a teacher during his college life; and in an ungraded country school, with its wide range of ages, classes, and requirements, had gained much valuable experience. On graduating he accepted an invitation to the mastership of a private school in Lancaster, Massachusetts. The school was limited by contract to twenty-five; but in the course of a few weeks such a report of his success had been spread through the neighboring towns as to create a pressure upon this restriction, and he soon found himself in charge of forty-two pupils, — the utmost number that could be seated in the school-house. He remained here for two years, and left with all who knew him, and especially with his scholars, remembrances full of respect and affection, and lasting as life. At the end of this time he was invited to a mathematical tutorship in Harvard College, which he filled for two years.

Mr. Emerson always looked back to his official life in Cambridge as peculiarly rich in its social opportunities and privileges. President Kirkland drew to his frequent social gatherings all the younger members of the then not over-peopled Faculty, with willing recruits from the best society in Boston, together with a choice circle of ladies of pre-eminent gifts and graces, culture and merit. Among the professors with whom Mr. Emerson was thus intimately associated were Brazer, Everett, Farrar, and Norton. He had for his fellow-tutor his classmate, Caleb Cushing, who already, in his splendid powers, and his no less conspicuous weaknesses, gave no uncertain presage of his future remarkable career. Among the frequent guests, or rather inmates, of the President's household were the daughters of the eminent divine, Dr. Joseph Buckminster, sisters of the still more eminent Joseph Stevens Buckminster, — one of them being the wife of Professor Farrar. The younger sister, of kindred character with his own, won Mr. Emerson's distinguishing affection, and shortly after he had a permanent home became his wife, and was the mother of all his children.[1]

[1] She died in early middle life. Mr. Emerson subsequently married Mrs. Hare, daughter of Mr. Arnold of

In 1821 the public school first called the English Classical School, now the English High School, was established in Boston, and Mr. Emerson's application for the mastership was seconded by the warmest recommendations from Lancaster and Cambridge. He was unanimously chosen to that office by a committee numbering several of the most distinguished literary and professional men in the community. He announced at the outset his determination to govern his school without resort to bodily chastisement, and it is believed that his was the earliest experiment of discipline by moral means alone. He found no reason to doubt the wisdom of his policy. His only regret was that he was obliged, in behalf of the city, to bestow a certain number of medals as rewards for proficiency, and found it difficult to harmonize the conventional with the real tokens of surpassing merit. He justly attached great importance to the devotional services which formed part of every day's school life, which, as a mere formalism, would have been worse than worthless, but which under his auspices were made a pervading influence and a paramount power throughout the day. At the same time he departed widely from the routine methods then in vogue, and his pupils were trained not merely to recite lessons, but to use their own faculties of observation, reflection, and reasoning.

Such a school as his could hardly fail to be regarded with a feeling, if not of envy, not very much unlike it, by some of the richer citizens of Boston, and they found him by no means unwilling to believe that he could be most useful in a school for young ladies. He was accordingly induced to open such a school in 1823. As at Lancaster, he had more pupils than he bargained for. He consented to take twenty-five; he was compelled to begin with thirty-two. From this time for nearly half a century he held the foremost place in his profession, and held it with such modesty, gentleness, and generosity that none conceded it to him more cordially than those who else might have entered the lists as competitors for it. The worth of labor like his is beyond all estimate. His hundreds of pupils, who often owed more to him than to any other human being, have been scattered all over the land and the world, have transmitted what of principle and character they derived from him to children and grandchildren, and have insured for him no insignificant educational office for generations yet unborn. His aim was not to stock the memory, but to form the character of mind, heart, and soul, in the clear apprehension of truth, in a profound sense of duty to God and man, and in a Christ-like simplicity, meekness, and purity. His own deeply religious spirit, without parade or ostentation, gave the tone to all his intercourse with his scholars, as indeed to his whole life, and his mission to them was in his own consciousness and in theirs nothing less than a holy priesthood. His farewell address, printed, after he had closed his school, for the use of all who had ever been under his instruction, is by far the most solemn, fervent, pathetic appeal to young women in behalf of the primal duties and responsibilities of life that we have ever read; and could it be printed and circulated by one of our religious tract societies, it would transcend in its capacity of extended usefulness the aggregate force and value of some scores of their ordinary issues.

While busy in his own special charge, he was not unmindful of the interests of education in the community at large. He served long on the State Board of Education, bore a prominent part in the establishment and supervision of our normal schools, and was always ready with voice and pen to aid every enterprise for the advancement and diffusion of knowledge. Nor did any cause of human well-being or progress fail of his ready sympathy and earnest co-operation.

Meanwhile, he found time to win high distinction and to render important public service in one very essential department of science. He was appointed to prepare, as

New Bedford, whose rich endowments of mind and heart brightened and gladdened his latter years, and were withdrawn by her death only when his own failing powers left him unconscious of his loss.

a supplement to the Geological Survey of the State, a report on our native trees and shrubs. This report, printed as a public document, was at the time of its appearance regarded as of great scientific and practical value; and he subsequently so revised and enlarged it as to make of it two sumptuously printed and splendidly illustrated quarto volumes, which constitute a standard work, of prime authority both as to exhaustive thoroughness and minute accuracy of description.

He was one of the founders of the Boston Society of Natural History, and its President from 1847 to 1853. He was a fellow of the American Academy of Arts and Sciences, of the Massachusetts Historical Society, and of various other literary and scientific associations. He was a frequent, copious, and valuable contributor to the best periodical literature of his time, especially on educational subjects. His industry was unceasing, and what he called his leisure seemed hardly less fruitful than his working hours.

The last three or four years of his life were a season of gradual and slow decline, without disease or suffering. He became more and more oblivious of names, faces, and recent events, but retained to the last his perfect serenity and sweetness of spirit, and, surrounded by all gentle and loving ministries, he sank in the kindly decay of nature, — "the silver cord loosed," not rudely severed, "the golden bowl" crumbled, not "broken at the fountain." He died at his home on Chestnut Hill, on the 4th of March, 1881, in the eighty-fourth year of his age.

THE CONNECTION OF HARVARD COLLEGE WITH THE FIRST PARISH IN CAMBRIDGE.

BY REV. WILLIAM NEWELL, D. D.

FROM the very beginning, and for more than two centuries, until 1872, when the Commencement exercises were held for the last time in the Parish church, Harvard College has had a more or less intimate connection with the old Cambridge church. The head-master of the infant institution in 1637, Nathaniel Eaton, the Squeers of his time, who used to thrash his one tutor as well as to flog his pupils, while his well-mated spouse half starved them with poor and scanty commons, attended public worship with them at the beat of the drum in the village meeting-house, erected a few years before, in which Hooker and Stone, and afterwards Shepard, the first permanent pastor, officiated. And in 1640, after the dismissal of Eaton from his office and his excommunication from the Cambridge Church, Henry Dunster, the first President of the College with that title, an accomplished scholar, and a man of admirable qualities of mind and heart, might have been seen every Sunday on his way towards the river bank near which, on the street now called by his name, stood the humble sanctuary where he listened with his student flock to the eloquent preaching of Shepard and Mitchell, and where in his conscientious honesty — an honesty which cost him his office — he rose up before the congregation and frankly stated his objections to infant baptism, an ordinance which was held very dear and important by our Puritan fathers. From his time till 1814, the whole body of College officers and students worshipped together on Sunday in the parish meeting-house, provision having been made by mutual agreement for their accommodation, the students occupying the front gallery, not always as well behaved as in these latter days,[1] the

[1] In 1787, in consequence of some disturbance of public worship "in that part of the meeting-house occupied by undergraduates," it was voted by the Parish that on the repetition of any similar misbehavior in that quarter a parish meeting should be called to take such measures as might seem "advisable to effect a separation of the College interest from the interest of the Parish." And in 1808 the Parish Committee were instructed to complain to the

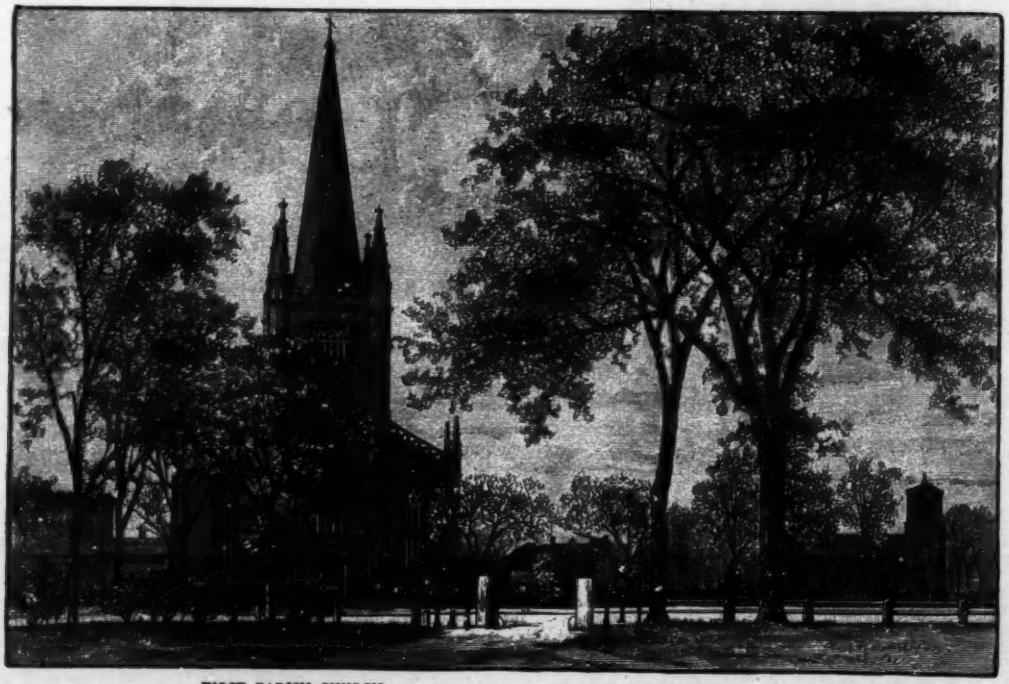
President and Professors having their pews or seats below. They made a part of the congregation, and were called upon with the rest for their contributions in the collections that in early times were taken up every Sunday for the support of public worship and the salary of the minister. But the offerings that came from "the scholars' gallery" finally dwindled down to an amount so small and uncertain, that in 1760 it was voted by the College Corporation "that the box should not be offered (ordinarily) on the Lord's day to the scholars' gallery, but instead that they should be taxed towards the support of the ministry in each of their quarterly bills ninepence lawful money; the amount thus received to be in addition to the salary of Mr. Appleton, and to terminate, if not before, on the cessation of his ministry." In 1814, when University Hall was erected, with a college chapel in the centre of the building, the Corporation, on the urgent advice of the Overseers, "directed that the government and students should attend religious service on the Sabbath in the Chapel of the University, and form a distinct church and society." But the seats in the Parish church belonging to the College were still occupied, or at liberty to be occupied, during the vacations by members of the College who chose to attend.

In the erection of a new house of worship in Cambridge in 1706, and of the house which succeeded it in 1756, the College co-operated with the Parish, and, in return for the rights and privileges allowed it in the meeting-house, agreed to contribute what was thought its fair proportion (one seventh) of the expense of building and of necessary repairs. In 1832, by the able, energetic, and sagacious management of President Quincy soon after he came into office, a similar arrangement, with similar privileges in the occupation and use of the church, was made with the Parish, by which the College Corporation agreed to build a meeting-house costing not less than $11,900 on a lot of the College land adjoining the burial ground opposite Massachusetts Hall, in exchange for the old meeting-house lot close to the present Dane Hall, and "the Parsonage lot," so called, of four acres, now forming an important part of the College grounds, on which the Library and Sever Hall have been built. It was sold on this negotiation for about seven cents a foot, and was a most valuable, now essential, acquisition to the College domain. In pursuance of this agreement, the church edifice still occupied by the First Parish was built and dedicated in 1833.

The most conspicuous connection of the College with the First Parish, since the establishment of separate worship in the College Chapel in 1814, has been maintained until recently in the annual Commencement performances and giving of degrees in the Parish church, as well as in the celebration of other occasions of academic interest, such as the inauguration of a new President or Professor, or the public literary exercises of the Phi Beta Kappa and the Association of the Alumni, held in that church. Since the remodelling of the interior of the Appleton Chapel and the completion of the beautiful Sanders Theatre, it is no longer needed; and in 1872 the union between the College and the Parish was by mutual consent entirely dissolved, and all the college rights in the Parish church relinquished.

But the thoughts of the veteran graduate of a former generation will sometimes go back to the day when he stood on the platform and received his Bachelor's degree in the old meeting-house on the green in Harvard Square, and some will remember, as does the writer of this, the interesting scene at the Commencement of 1824 (*quorum pars fuit*) when the noble Lafayette, on his second visit to America after the war for independence, in his triumphal tour through the country, attended the exercises of the day, and in which the grateful allusions of more than one of the speakers to "the nation's guest" were rapturously received. They will remember, too, the splendid oration of Edward Everett,

President of the College of "the irregularities that have taken place in the meeting-house before, during, and immediately after divine service."



FIRST PARISH CHURCH. OLD BURIAL-GROUND. CHRIST CHURCH.

VIEW FROM THE COLLEGE YARD.

delivered the next day in the same place before the Phi Beta Kappa, ending with the thrilling welcome to Lafayette, which electrified the whole audience, and, as Henry Ware wrote, "bathed every face in tears." And five years afterward the inauguration of President Quincy brought together a distinguished assembly, that filled the old church to its utmost capacity. And there, too, it was that in the same year the now famous Class of 1829 commenced its career, the first and *facile princeps* of the graduating classes under the new President.

And so for forty years in the Parish church now standing in Harvard Square the academic anniversaries were continuously observed. It was there that Everett was inaugurated as President of the University when, as he commenced his inaugural address, he so happily turned the interruption and applause caused by the entrance of Daniel Webster; it was there that the great majority of the living graduates took their degrees, and there that a galaxy of brilliant and honored names shines among the secular reminiscences of the church, as one thinks of the voices that once resounded within its walls on the day of Commencement, and the day that followed. As those who had the good fortune to hear the Phi Beta Kappa oration of the youthful Everett in the homely old meeting-house in 1824 will never forget his eloquence and pathos, and its thrilling effect on the audience, so those who listened in the new church to the Phi Beta Kappa poem of Oliver Wendell Holmes in 1835 will never forget the delight with which they listened to the youthful poet, whose graceful and spirited delivery added a double charm to the beauty of the sentiment and the melody of the verse. These are among the striking instances that come up to the mind, without disparagement of the illustrious company of orators and poets who preceded or followed them on the many literary feast-days in the First Parish church in Cambridge.

THE OLD BURIAL-GROUND IN CAMBRIDGE.

BY CHARLES DEANE, LL. D.

THE settlement of the town of Cambridge, originally called Newton, or the New Town, was begun in the spring of 1631. In the following year the first meeting-house was built, "with a bell upon it." It stood on the west side of Dunster Street, and on the south side of Mount Auburn Street, on the corner where now stands the bake-shop of William Wright.

In most New England country towns we expect to find a burial-ground situated near the meeting-house; but in Cambridge, certainly at first, there was no such connection. The enclosure between the present First Parish meeting-house and Christ Church, at the corner of North Avenue and Garden Street, is generally regarded as the most ancient burial-place in Cambridge. It appears by the Town Records that it was used for that purpose as early as Jan. 4, 1635–6, when it was "ordered that the burying-place shall be paled in; whereof John Taylcot is to do 2 Rod, George Steele 3 Rod and a Gate, Thomas Hosmer 3 Rod, Mathew Allen 1 Rod, and Andrew Warner appointed to get the remainder done at a public charge; and he is to have iii s. a Rod." [1]

This continued to be the only public place of burial in Cambridge for many years; but it seems not to have been so

[1] An earlier record of the town, under date of April 7, 1634, recites, "Granted John Pratt two acres by the old burying-place, without the common pales." This is supposed to refer to a burial-place earlier than the one then in use, and Dr. Paige thinks its location may have been at or near the westerly corner of Ash and Brattle streets, within the grounds of the late Samuel Batchelder. (History of Cambridge, p. 233.)

sacredly guarded and cared for as the sentiment of the present day would demand. As late as the year 1702 the graveyard was leased as a pasture for sheep, as appears from the following records: —

"At a meeting of the selectmen, 10th March, 1700–1, Lieut. Aaron Bordman requesting that he might have the improvement of the Burying-yard (to keep sheep in), the selectmen did consent that he should have the improvement of said yard (for the use above mentioned), for one year next ensuing, provided he would cut the gate of said yard in sunder, and hang the same with suitable hooks and hinges, also fix a stub-post in the ground, and a rail from post to post cross the gates, for them to shut against; all to be done in good workmanlike order; which the said Bordman promised to do."

And under date of March 31, 1702: —

"It was then concluded, that Lieut. Aaron Bordman should have the improvement of the Burying-yard for this present year, he paying for the same six shillings."[1]

One hundred years after the burial-place was ordered to be "paled in," the town directed it to be enclosed by a substantial stone wall in place of the pales and wooden fence; and it will be seen that the College, having a common interest in the spot, contributed one sixth part of the expense of the work. This is shown by their records, under the date of October 20, 1735: —

"Whereas, there is a good stone wall erected and erecting round the burying-place in Cambridge, which will come to about £150; and whereas, there has been a considerable regard had to the College in building so good and handsome a wall in the front; and the College has used, and expects to make use of the burying-place as Providence gives occasion for it; therefore, voted, that as soon as the said stone wall shall be completed, the treasurer pay the sum of twenty-five pounds to Samuel Danforth, William Brattle, and Andrew Bordman, Esq., a committee for the town to take care of the said fence."[2]

One hundred and ten years later yet, Mr. Harris, in the Preface to his edition of Epitaphs from this graveyard, published in 1845, remarks: —

"It is rather surprising that, in this age of improvement, Cambridge should fall behind her neighbors, and suffer her ancient graveyard to lie neglected. Interesting as it is from containing within its limits the tombs of the prophets, the spot is often visited by the curious stranger; but it is to be feared that he as often leaves it with feelings of regret at its desolate appearance. Many of the tombs are without the names of the owners; many of the gravestones have been broken, and more are broken every year; brambles abound instead of shrubbery; and what might be a beautiful cemetery is converted into a common passageway. Unfitting is it, indeed, that the sod beneath which rest the ashes of a Shepard, a Dunster, and a Mitchel, should be rioted over by every vagrant schoolboy."

It should be added that since Mr. Harris wrote the above, that is, within the last thirty years, the appearance of this place has been somewhat improved, and, though no ornaments have been bestowed upon it, an air of neatness now marks the spot.

The stone wall erected in 1735 had become greatly decayed, and in 1859 it was wholly removed, and in its place the present neat wooden fence was built, under the superintendence of Albert Stevens, a well-known carpenter of this city.

Owing to the limited space in the enclosure, and the increasing population of the several villages within the town, the authorities thereof, in 1812, were empowered to contract for a piece of land in Cambridgeport for a new place of burial; but this latter spot has now for many years been abandoned for this purpose. Indeed, the remains of its dead have been removed from it to the new Cambridge Cemetery. The Mount Auburn Cemetery was consecrated in 1831, and the Cambridge Cemetery in 1854; and these spots furnish beautiful and secluded retreats for depositing the remains of the departed. No fresh interments are now permitted in the old "God's Acre" which has been the subject of this notice, but the proprietors of family tombs are not yet forbidden to use them. The remains of the late

[1] See the Preface to Harris's "Epitaphs from the Old Burying-Ground in Cambridge," 1845, pp. iv, v.

[2] Paige's "History of Cambridge," p. 233.

venerable Richard Henry Dana, it is believed, was the last deposit made in the old graveyard.

No space is permitted in this brief article for the introduction of the epitaphs in the burying-ground where lie the ashes of Presidents Dunster, Chauncy, Oakes, Leverett, Wadsworth, Holyoke, Willard, and Webber, and other distinguished officers of the College and eminent citizens of the town; and the reader is referred to Mr. Harris's most interesting book of Epitaphs, and also to the appendix to Samuel A. Eliot's sketch of the history of the College, published in 1848.

It may be added that Henry Dunster, the first President of the College, died at Scituate, Feb. 27, 1659, nearly five years after he had resigned his office. "His body was embalmed and removed unto Cambridge, and there," says the old Plymouth chronicler, "honorably buried." A horizontal slab was placed over the grave, on which was an inscription, that has since been lost. "The precise place of burial," says the biographer of Dunster, "at length became doubtful," but "in the year 1846 special search was made for the spot, and a new monument was reared to Mr. Dunster's memory." The discovery of the remains, of which a full and interesting account may be seen in Chaplin's Life of Henry Dunster, pp. 225–229, and Palfrey's History of New England, II. 534, is due to the persevering interest of Mr. Sibley, the late Librarian of the College. In Mr. Chaplin's volume may also be seen the new Latin inscription, substituted for that which was lost, from the classic pen of the late Charles Folsom, of Cambridge.

OLD CHRIST CHURCH.

BY REV. W. C. LANGDON, D. D.

NOT many rods from Harvard Square, immediately beyond "The Old Burial-Ground in Cambridge," and facing the Common, stands a plain, dingy, brown wooden church, whose short and sturdy tower has looked calmly down upon one hundred and twenty years of Cambridge and of College life. It is old Christ Church, the contemporary of the oldest mansions of the city, by far the oldest place of worship now standing in Cambridge, and one of the few colonial church buildings now remaining anywhere. It is just such a church as might have inspired a Hawthorne with its venerable associations and its extraordinary vicissitudes; and one which needs but such a pen to secure it the reverent care of those who are to come after us, as long as its iron-strong white-pine timbers stand.

In the middle of the last century, Cambridge was not only the seat of the great Puritan university, but a favorite home of a number of cultured, aristocratic, loyal Church of England families, who had little sympathy, social, political, or theological, with anything which the College was then supposed to represent. These old Tory families lived, for the most part, along Brattle Street, and to provide for them a spiritual home, and for the Episcopal students of the College a protection from its Puritan influences, the parish was organized and Christ Church built. The plans were furnished by Peter Harrison of Newport, R. I., the architect of the Redwood Library of that city, and of King's Chapel, Boston; and, despite the material used, it was deemed "a model of beauty of proportion." It was opened for worship, Oct. 15, 1761, and for thirteen or fourteen years its straight-back, square pews were occupied by the loyal wealth and aristocracy of Cambridge, — the Vassals, Lechmeres, Phippses, Inmans, Lees. The rector expounded the sound doctrines of Church and State to his flock from a cumbrous wineglass pulpit, which then stood in front of the chancel and at the head of the middle alley at one end of the church; and the wardens sat at the

other, in the two little pews which still remain on either side of the doors, their rods of office warning unruly attendants to beware of constituted authority; while an excellent London organ, built by Snetzler, gave forth chant and anthem from the loft overhead.

The first rector of Christ Church was the Rev. East Apthorp, a missionary of the venerable Society for the Propagation of the Gospel, an earnest and scholarly man, who came to Cambridge in 1761, with an evidently permanent purpose, for he built himself the large mansion which is still to be seen on Main, between Linden and Plympton Streets. But the good rector was suspected of aspiring to the Episcopate of New England, his mansion called in derision the Bishop's Palace, and such a resolute controversial attack opened upon him that, in 1764, he gave up his post and returned to England, where he rose to positions of importance.

The Rev. Winwood Sargent succeeded him in 1767, and remained until the outbreak of the Revolutionary war, when rector and congregation were dispersed together. The Tory church was turned into barracks for the Connecticut militia, the fine organ was broken up, and some of its leaden pipes melted for bullets.

General Washington, when in command at Cambridge, removed the troops, and had the church cleaned and restored to its sacred purposes, and on Sunday, Dec. 31, 1775, Colonel Palfrey, at his request, officiated as a lay reader, the General and his staff, with Mrs. Washington, attending.

But after this Christ Church remained for many years "in a melancholy and desecrated condition, the doors shattered and all the windows broken out, exposed to rains and storms," until in 1790 an effort was again made to restore it. A general subscription was effected, the church put again in sacred order, and divine service held once more, on the 14th of July in that year, by the Rev. Dr. Parker, rector of Trinity Church, Boston, by whom and the Rev. Wm. Montague, assisted by lay readers, services were maintained with some irregularity for three or four years.

For thirty years after this, Christ Church was supplied almost wholly by lay readings, generally by church students in the College, — certain Boston clergymen, at different times, taking the oversight, and administering the Holy Communion. In 1824 a committee of the Diocesan Convention was appointed to raise the means for repairs, now again absolutely necessary, and to secure the resumption of regular ministrations.

On July 30, 1826, the old church was once more reopened by the Rev. George Otis, then a tutor in the University, whose ministry was, however, cut short by his death, early in 1828. He was succeeded, for the next ten years, — during which time the support of the ministrations was partly provided for by the Missionary Board, — by a number of young clergymen, who have since become widely known in the Church: the Rev. Dr. Coit, now of Middletown, Conn.; Bishop Howe, of Central Pennsylvania; Bishop Vail, of Kansas; Bishop Southgate; the Rev. Dr. Leeds, now of Baltimore, Md.; and Bishop Williams, of Connecticut.

In 1839 Christ Church entered upon a more prosperous era, when the Rev. Nicholas Hoppin became rector, a post which he held for over thirty-four years. During his long and faithful charge, the congregation, which in 1837 was little, if any, larger than seventy years before, increased so greatly, that in 1857 it became necessary to enlarge, by lengthening the church, at which time certain other and minor internal improvements were also made; and a chime of thirteen bells, "the Harvard chime," the gift of Alumni of the University, hung in the old tower. Dr. Hoppin was succeeded in January, 1876, by the Rev. Dr. Langdon, during whose rectorship of nearly three years the organ was brought down to an organ-chamber near the chancel; and an important financial change was also made, Christ Church becoming a *free church*, supported by the voluntary offerings of its worshippers.

On the first Sunday in Advent, 1879, the present rector, the Rev. James F. Spaulding, entered upon his charge, — since which

time still further and important improvements have been made in the arrangements of the outer chancel, adapting it for a boy choir.

Thus, through many changes and great vicissitudes, this venerable church has been preserved to this day, to become one of the most important parish churches of the diocese, and certainly one of the most interesting old church edifices in the State. Though founded in acknowledged antagonism to the University, and to its political as well as religious influence, Christ Church has ever been very closely associated with it. Students of Harvard College have ever occupied certain pews especially appropriated to their use, and have at different times sung in the choir, taught in its Sunday school, assisted in its local missionary work, and, as lay readers, led its ministrations; and few who have studied at Harvard during the last twenty years will ever forget the sweet music of "the Harvard chimes" of old Christ Church. The old Tory families, the Vassals and Lechmeres, are gone; the wineglass pulpit and the square pews are gone. The era of loyal aristocracy was succeeded by one of neglect and desolation; and that by one of struggles and lay reading; and that, at last, by one of slow and patient recovery. But the old church is substantially the same, and there it still stands, as it stood one hundred and twenty years ago.

POLITICAL EDUCATION.

BY GAMALIEL BRADFORD.

WHAT branches of study shall be pursued in our colleges is a question which is absorbing a good deal of attention, and it must be confessed that the classics are having rather a hard time of it. Nine men out of ten want their sons to receive a "practical" education, that is, such as will enable them to get a living, regard no literature as of importance except that which deals with industrial enterprise, and no figures as worth consideration except those relating to cotton bales and railroads. Fortunately the tenth man retains the impression that the human mind has an existence as well as the human body, and that man does not live by bread alone.

There is, however, a middle ground which would seem to promise good returns from cultivation, but of which the surface has hardly been broken; namely, political science, the structure of governments and of society in its political aspect. This must be carefully distinguished from political economy, with which it is too often confounded. The latter deals with economical facts and theories, but takes very little account of the peculiarities of the human mind, either in its individual or collective aspect, which stand in the way of correct inference and application. Thus, in the case of our tariff, political economy exhausts itself in the discussion of free trade and protection, but never thinks of inquiring why our tariff, a mass of incoherent absurdities, maintained by private interests which largely neutralize each other, seems year after year to be beyond all possible reach of investigation or amendment. Political economy will point out the advantages of a pure and efficient civil service over one fluctuating with political influence, but it does not attempt to show the futility of trying to effect the reform by mere act of Congress, or how the abuse is bound up with every fibre of our present method of carrying on the government.

On the other side of the ocean, but separated from each other by only thirty miles of water, are two nations whose history and institutions differ in almost every respect. The one, a century ago, overthrew by a violent explosion the fabric of feudal and monarchical tradition, and gained everything

necessary for a republic except some stable organization of government, after which it has been striving under adverse circumstances ever since. The other, with a solid framework of government, has attacked feudal abuses little by little, and, having cleared away many of them and made great progress towards popular government, still retains some which seem to threaten the very fabric of society. Is it not silly to ascribe all this to mere differences of national temperament? And what can be of more interest or practical importance than to study causes, results, and probabilities?

While these nations have been thus radically transformed, have we been merely growing, like a tree upon roots planted a hundred years ago? One might think so from the instruction given in the Constitution of the United States. That, in almost every case, is confined to an explanation of that document, and of the intentions of its framers. Yet, in fact, our national life has in the hundred years been almost as profoundly modified as that of Great Britain or of France. We have nearly forty State governments, managing their local affairs with more or less of success. The evils of our municipal governments are patent to the most superficial observer, and the same phenomena are repeated some five hundred times all over the country. Is it worth while to study practically as well as philosophically all this machinery, or with a shrug of the shoulders to charge everything that goes wrong to universal suffrage, and devote ourselves to the business of getting money?

The importance of these things is so obvious, that most people probably suppose that the study of them is pursued in the colleges. The truth is, that the same number of day-laborers know as much of the meaning of the political facts about them as do the graduates of these colleges. The question that follows is, Why are they not taught? One reason is, we imagine, that these institutions have something of the *Odi profanum vulgus et arceo* spirit. Then they do not see the advantage. Politics is not an exact science, like physics and mechanics; nor is it a particularly elevating mental discipline, like the classics and mathematics; and experience does not exactly teach that a collegiate education tends to success in public life. To all this we reply, that thousands of young men are sent forth every year to take their share in civil life; that whatever station they may occupy, or whatever results they may achieve, must depend for their value on the purity, the stability, and the efficiency of the government under which they live; and that any influence they may be able to exert, in or out of public life, will be very much enhanced in value if previous specific education shall enable them to judge intelligently of the character and effect of measures which they may be tempted to support or oppose. An objection has been made from the fear of introducing political party spirit into college instruction. If it has come to this, that we cannot teach young men the nature of our institutions lest they may form decided opinions about them, the spirit of liberty is already far on the road to decay. Others may say, We have no teachers competent to deal with the subject. Again we answer, Take the best man you can get, and a very few years will develop among the students some one with aptitude and enthusiasm fully equal to the want.

Within a few years a School of Political Science has been established in Paris, and though it was created by individual enterprise and energy, and was wholly without the patronage of the state, which in France is an almost indispensable condition of success, the number of its pupils is constantly increasing, and its graduates have carried off almost all the prizes in the competition for government service. It takes a much wider range than we have here contemplated, but its essential features could be readily engrafted as a branch of instruction in any of our colleges.

We have a strong conviction that the college which can obtain throughout the country a reputation for sound and comprehensive instruction in political science, will do more to distance its competitors than by almost any other means.

EDWARD EVERETT HALE.

BY GEORGE LEONARD CHANEY.

"IT is always difficult to write the biography of the living. It is more difficult to write the biography of a friend." In this introduction to the Memoir of Captain Frederic Ingham, Mr. Hale anticipates the double difficulty of the task assigned us.

A lonely student in the autumn of 1859, reading the *Atlantic Monthly* in the solitude of his room, burst out laughing. He was reading "My Double, and How he Undid Me." Seclusion and loneliness were gone. The best of company had arrived. Edward Hale was there. Few writers give themselves with their literary alms, as he does. To read one of his best stories aright is to know him. In "My Double" and "The Man without a Country," the humor and pathos by which his stories are characterized are seen at their best. Laughter and tears are the heart's irresistible tribute to the man who wrote these and other short stories, to be found in the "Ingham Papers," "His Level Best," and the collection published with "The Man without a Country." The best of them have that covert seriousness which redeems from the suspicion of frivolity the delightful absurdities in which they abound. People who do not know that wit is the sunny side of wisdom have gravely criticised our author, now because he is "always preaching," and again for being, as Mr. Ingham says of his own style, "frisky." His gravity and gayety, as seen in his pathos and humor, are the action and reaction of one and the same great passion, — a noble enthusiasm of humanity. His "Ten Times One is Ten" is a translation of the Christian Gospel into the language and habits of to-day. Its genuineness and vitality are shown by the remarkable effect its wholesome mottoes and inspiring biography have had. "Look up, and not down," "Look forward, and not back," "Look out, and not in," and "Lend a hand," are the accepted working creed of a large and increasing number of clubs called by the name of Harry Wadsworth, and actually fulfilling in their history the prophecy of the book which inspired and shaped their organization. The "Look Up Legion," as it is called, a club in the Methodist Sunday schools, already numbers four thousand active members; and not less than fifty Wadsworth Clubs besides, in all parts of the world, have reported themselves for service at the head-quarters of their peaceful general, — the author of "Ten Times One."

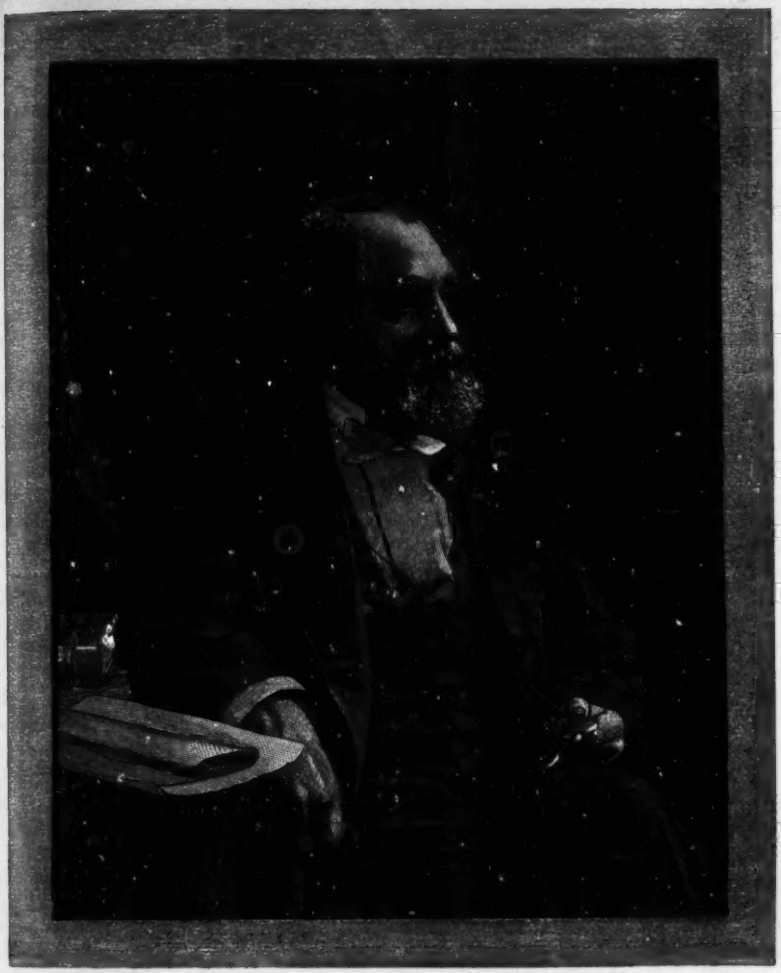
The story "In His Name" is a virtual restoration of primitive Christianity. Nowhere outside of the Christian annals can be found a truer or tenderer illustration of the lawful magic of the name of Christ, in opening the hearts and hands of those who believe in Him. This simple story of the Waldenses in the Middle Ages is as true to history as to romance in its vivid description of the opening of the gates of Lyons to let the messenger go forth; the guiding voice from the mountain hamlet; the willing response from otherwise unheeding or suspicious men; the devotion which unhesitatingly encountered the risk of death by a return to the unfriendly city; the courage which could interrupt the most sacred services of the priest at the altar, — all at the appealing summons, "For the love of Christ," or "In His name." It tells, as no formal sermon could tell, how the Christian persuasions may reenforce and instruct the natural promptings of the heart to helpfulness and mercy. So long as we have a country, the story of Philip Nolan and his pathetic expatriation will nourish patriotism. On a visit to Fredericksburg, a year or two after the war, we saw on the parlor table of a formerly rebellious household a copy of Atlantic Tales, and the story of "The Man without a Country" led all the rest. A generation fed on that story can never be disloyal.

The reader of Mr. Hale's stories soon discovers that the best are parables. If he were ignorant of the fact before, he would learn without surprise that this fascinating romancer is a minister and preacher. All who know the New England pulpit well have heard of the minister of the South Congregational Church in Boston. If they are not sure of the church, they do not forget the name of the man. A stranger at the door of the new Old South, a few Sundays ago, gravely assured us that, although he could not say who was preaching on that day, the church was "Hale's church." So sure and truly catholic is his clerical repute among New England people! Perhaps the mistake in this case was justified by the active part Mr. Hale has taken in the preservation of the old Old South. For who but its minister could care so much for the preservation of that symbol and shrine of American independence? The true historic sense, the loyalty to Congregational tradition, the kindred graces of piety and patriotism for which he has been distinguished, were all shown in this crusade for the recovery of that Church of the Nativity of American freedom.

He comes of patriotic blood. Nathan Hale, the devoted patriot who was caught in a daring visit to the British camp, and hung by General Howe, and who died regretting that he "had but one life to give for his country," was the uncle of Edward Hale's father, Nathan Hale, the eminent editor of the Boston *Advertiser*. Church and State both stood sponsors at our friend's baptism. His mother, Sarah Preston Everett, was the daughter of Oliver Everett, for ten years pastor of the New South Church in Boston. She was a sister of Edward Everett, for whom her son Edward, born April 3, 1822, was named. With such extraction, he may fairly be called a born preacher and patriot. The careful nurture of the old Latin School, under Master Dillaway and Master Gardner, prepared him for Harvard College, where he graduated in 1839, the youngest member and the poet of his class. Both school and college have received a grateful return for their generous culture, in the services he has delighted to render them.

For two years after his graduation he was usher in the Boston Latin School, and in all its changes of administration and days of commemoration he has been a near and helpful son. He has served the College on its Board of Overseers for successive terms, and at all times has been one of its most zealous and successful advocates and supporters. No merely official service, however, could satisfy his love. Where young men are concerned, the man is always more than the Overseer; and he has maintained, so far as distance and other occupation would allow, that personal acquaintance with Cambridge students, and interest in them, which are the conditions of the culture he values most, — the development of character. Literary societies in all colleges seek his invigorating address. He has been President of the Phi Beta Kappa, and ordered its festivities with equal dignity and felicity. In the recent endowment of the theological professorships in the University, he labored with as much zeal as if he had been one of the Alumni of the old Divinity School.

His special preparation for the ministry, however, was made when he was usher in the Boston Latin School. He read theology and church history with his family minister, Rev. Dr. Lothrop, and Dr. Palfrey. He was licensed to preach in 1842 by the Boston Association of Congregational Ministers, and for three or four years afterwards he preached in various places, preferring not to be settled so early in life in any one parish. The winter of 1844–45 he ministered to the church in Washington, D. C. Worcester was his first place of settlement, and he remained there ten years, from 1846 to 1856. In the latter year he was called to the charge of the South Congregational Church in Boston, succeeding Rev. F. D. Huntington in that church. From that day to this, he has held this post with a rare power of prophecy and wonderful variety of administration. With supreme loyalty to his church, he has regarded himself as its minister to every char-



JAMES NOTMAN, PHOTO. S. S. KILBURN, ENGR.

With great respect,
Yours very truly
Edward E. Hale.

itable cause, every real reform, every good institution, every humane or large-hearted enterprise, every interest indeed of what he happily calls the "new civilization." This large and true interpretation of the minister's calling, pursued with a scrupulous fidelity to the just claims of the local parish upon its pastor, is the ideal towards which Mr. Hale has always labored, and in whose realization he has obtained a success which many may admire, but few can equal.

While he would emphasize, as we do, his ministerial calling, it would be partial to forget that he has been more than any professional use of the ministerial title would cover. His father's occupation, and the independence, public spirit, and intelligence with which he edited the *Daily Advertiser*, had an early and abiding influence upon the son. The boy learned the printer's trade in his father's office, and often served as a reporter. Before he was in his teens he had translated a French article on "Excavations in Nineveh" for the paper. At an age when most young men are skipping the newspaper articles of more than one paragraph, he was writing them. From the *Monthly Chronicle* of 1840–42 and the Boston *Miscellany* of 1841, to the last *Harper's* or *Atlantic Monthly*, the *Unitarian* or *North American Review*, the *Christian Union*, *Independent*, *Advertiser*, or *Register*, Edward Everett Hale may be found among the contributors. His first political or social pamphlet, on "Freedom in Texas," shows the early interest he took in the organization of emigration, a cause to which he has given a great deal of his life. He was for several years an editor of the *Christian Examiner*, and he created and sustained, during its whole period of varied service, the magazine called *Old and New*. His letters on Irish emigration, published as a pamphlet in 1852, foreshadowed the change in the State system regarding the State's wards. Thus his connection with publishers has always been very intimate, and his rare perception of the drift of current opinion has made him a valuable counsellor, as well as a timely contributor to the printed thought of the day. Although a natural story-teller, and always preaching as "Mr. Frye would have preached it," when he followed the bent of his genius, he has written articles and books of conduct in the most direct and simple style. His little book entitled "How to do It" is a perfect example of what it aims to teach. The task being to teach young people how to do well what everybody must do well or ill, this book does it. "What Career?" a series of papers on the choice of a vocation, renders the same service to youth in the next stage of life.

But no sketch of this man would be true to life which did not introduce him as the convincing orator. He is the chosen spokesman of every cause which seeks to command at the same time the confidence of the few and the favor of the many. A realistic imagination prompting a heart of sensibility and an unfaltering tongue, gives such a setting forth to all he has to say that men are glad, as they listen, to see with his eyes and think as he thinks. Extempore in form, his speech has a ready conversational flow, which rises to impassioned eloquence only when the weight of matter warrants or compels it. A temperance advocate, — and yet few public dinners are complete without the wine of his discourse; like Cana's pious cordial, kept ever till the last. He eats with publicans and sinners, following the good example, and not a little of his influence with business men comes from his free and easy intercourse with them. Old Faneuil Hall, where he has often spoken, seems to inspire his powers supremely. His plea for Chicago, even while its great conflagration was unquenched, will stand in the memories of all who heard it among the most eloquent memorials of that celebrated forum.

To attempt an enumeration of all his services to the church, the country, the college, and modern society, would be an abuse of the simple privilege of introduction which has been assigned us. The expressive face which *The Harvard Register* presents to us this month can do its own talking. We would beg pardon for what we have already written, were we not sure that, whatever else these pictured lips might say, they would never sound their own praises.

SIBLEY'S HARVARD GRADUATES.

BY GEORGE EDWARD ELLIS.

AMONG the many and varied services of love, honor, and generosity which the alumni and benefactors of our venerable University have performed for it, — gathering about it, especially in the last ten years, such magnificent accumulations, — no one of all its sons has given to it what at personal and unremunerable cost has exacted more of time and toil and grateful labor than has its venerable *Emeritus* Librarian, John Langdon Sibley. Nor will any one of its alumni, the youngest or the oldest, be likely to receive from any other source so fresh or profound an impression of the far-off times and men, the changes, developments, outgrowths, and marvellous fruitage of the old College, as from the two volumes of his Biographical Sketches of the Graduates.[1]

Starting frankly with those who may read these pages, the writer admits that their chief purpose is to draw from the alumni such a recognition and appreciation of Mr. Sibley's labor of love as will give him that heart-reward which belongs to him, remuneration being out of the question. In a volume published in 1873 he had included biographies of graduates from the first class, in 1642, to those of the class of 1658. A second volume, soon to appear, follows on with the Catalogue inclusive of the year 1677, stopping just short of the class of the next year, which includes Cotton Mather, — before attempting to deal with whom in Mr. Sibley's thorough, impartial, and exhaustive way, the biographer may well stop and draw a long breath. As to this way of Mr. Sibley in doing his work, a few words may well be given to indicating what it is, in opportunity, method, system, and results. It is just fifty-six years since he began and for a single year performed the duties of Assistant Librarian of the College, and just forty since he re-entered upon the same service. He was appointed Librarian in 1856, resigning the office in 1877, having since been honored with the title of *Emeritus*. The alumni during the last forty years, who, in exact proportion to the number of the years which have passed since their own graduation, have found an increase of interest to them in each successive Triennial — now a Quinquennial — Catalogue, know full well what they owe to Mr. Sibley for that instructive and sternly faithful record; gathering sombreness for the elders who are concerned in it, cheered only by the indulgence of the extremest Universalism, inasmuch as it assigns to each of the departed on its lists a place among the "stars." Undergraduates for more than a quarter of a century have had occasion to know how the then undimmed eyes of the diligent Librarian, poring over his records, were on the alert to watch them as they scanned the alcoves, to obtain from them dates and particulars as to their nativity, ancestry, parentage, and education, — to relieve any one who might follow him in his biographical labors of some of his own hardest drudgery.

It was in such researches, investigations, correspondence, and wide range of observation and inquiry as were essential in the preparation of these Catalogues that Mr. Sibley acquired the impulse, the patience, and the facility for the elaborate work which is to crown his academic services. Yet all these preparatory and acquired helps and resources towards his Biographies of Harvard Graduates could neither have engaged him in his task, nor insured its admirable

[1] Biographical Sketches of Graduates of Harvard University, in Cambridge, Mass., by John Langdon Sibley, M. A., Librarian of Harvard University, and member of the Massachusetts and other Historical Societies. Vol. I., 1659–1677, with Appendix, containing an abstract of the Steward's accounts, and notices of non-graduates, from 1649–50 to 1659. Cambridge: Charles William Sever, University Bookstore. 1881.

results, had he not been warmed to it by a most loyal and tender love for Alma Mater and a special and almost unique interest in the sort of research required, and especially in the class and characteristics of the sort of men of the far-off times with which he has had to deal.

Mr. Sibley's method in these volumes is a very simple and natural one as regards plan and statement. He gives the old Latin programme of each successive Commencement, with the names of the graduates and the theses to which they spoke, in affirmation or negation of the proposition made in each of them. We may hint, in passing, that some of these propositions are of the most startling and radical character. The offence in them was condoned on two grounds, first, that, being put into the form of questions, they were expressed in Latin, and, second, that the youth who dealt with one of them was expected to emphasize his *Negat.* Many protests have from time to time been uttered — some of them in print — against the "unsavoriness," the "irreverence," and the "impropriety" of some of these theses. Professor Edward J. Young, in a most charming and racy pamphlet, communicated to the Massachusetts Historical Society, has given an ingenious selection of them with comments. One of Mr. Sibley's preparatory helps for his fuller biographical sketches was found in a novel and valuable addition which he was the first to incorporate in a Triennial, — namely, the indication of the year of the death of each deceased Alumnus. Of the difficulty and of the patient and wide research necessary to ascertain this, in even a considerable majority of cases, only a few persons can form a fair estimate. In pursuing this labor, of course, Mr. Sibley has often been guided to the sources of further information concerning his subjects. These, coming under their classes, are one by one dealt with, some in quite an extended manner, others with concise brevity, according to the length of years allotted to them, their spheres of service, their distinction, and the work of their lives. Dates of birth and death are given, place of nativity, parentage and ancestry, residences, marriages and children, with after-descendants, their honors and experiences, place of burial, epitaphs, or commemorative tribute; then a list of their writings left in print or manuscript, and, finally, a reference to all the authorities from which the matter has been drawn.

In his first volume Mr. Sibley found that his subjects, graduates of the earliest classes, were for the most part those not born in this Colony, but brought hither in early youth by their immigrating parents. There is a picturesqueness and a quaintness in the simple, hard, and frugal experiences, in the rigid discipline, the meagre fare, and the scholastic training of these our first academics, which, of course, gradually vanish with the changing generations, but reminding the reader very vividly of the long way of change, progress, and development which has been passed in reaching our own relaxed, luxurious, and sybaritical enlargement. The writer of these pages loves to fashion forth to himself the experiences of his maternal ancestor, John Rogers, of the Class of 1649, afterwards President of the College. By that marvellous skill and closeness of research by which Mr. Sibley has brought to light many scraps and fragments of time-stained records, it appears that young Rogers, remaining at the College as a resident graduate, had driven from the farm of his father — the minister of Ipswich — a cow, to serve by barter for the payment of his charges. The bursar's record debits him with two shillings for the pasturage of this cow before her appraisal for sale. It must have been an interesting question whether the young man or the College should be at the expense of getting the animal into condition for the hungry boys. Those first years of severe training and frugal nourishment must have been alike for mind and body of a highly educational character. It is no wonder that such of the Indian pupils as did not take to the woods died of consumption. The English boys who weathered these experiences left their mark as men.

In his second volume, covering the College years 1659–1677, Mr. Sibley of course finds nearly all his subjects in youths native to the soil, in a few cases the sons of native parents, while some of the officers of the College were also natives, and graduates of it. And here an eye practised in noting and discerning will detect many peculiar tokens indicating the characteristics of the first growth of wilderness products, both in the College and in its scholars. Very marked differences appear between such of the first comers to this Colony as had received the training of gentlemen and scholars abroad, and the first generation from their families who grew up here. Any one who will treat himself in a leisure hour with the perusal of a few pages of Mr. Sibley's volumes, and will then fall into a musing and imaginative mood over them, will be abundantly enlightened on this matter. The Memorial Hall with its meals by *carte* will recede, and give place to brown, black, and gray bread, small beer, porridge, and pot-luck, received from out a buttery-hatch. Plank walks, rubber boots and shoes, out-door lamps, furnaces, post-boxes and mail-carriers, gaslights, musical instruments, theatre-bills, novels, fancy pictures, horse-cars, must be all discarded. To speak plainly, the most striking characteristic of the College and its students in those days must have been a general shabbiness. The Cambridge mud, complained of even in our own time, has been slowly drying up for the last two hundred and fifty years. The "night-gowns," of which we find such frequent mention in the old College laws, must have been the dress costume for out of doors. Judge Sewall says his future wife told him that she fell in love with him while he was speaking his part at Commencement in 1671. He must have been fixed up for the occasion. Many a hard lesson in Tully and the Hebrew Bible was learned by the light of a pine knot or of a tallow "dip." Students who wished to visit Boston had their choice between a tramp of eight miles round through Brookline and Roxbury, or an amphibious route, through swamps and marshes in Cambridgeport, to the wide bay, to be crossed by a boat, or to the Charlestown ferry. If a group of those students in the old garb should now appear in Boston streets they would draw more eyes than does the Chinese Professor, and would probably be chased by the boys. The generation with which Mr. Sibley's second volume deals was of real wilderness growth, in seclusion, restriction, and sombreness. Their eyes, hearts, and memories had had no converse with sweet scenes and delights of the old England. It was in that period of isolation, hardness, and straitened circumstances that there was wrought into our ancient tone of thought and manners that narrowness, rigidness, and ignorance of the great outlying world which have ever since made our expansion, enlargement, and stages of higher culture assume some of the best characteristics of a true *renaissance*. Let a reader put together into group or picture or revery the manifold glimpses, scenes, hints, drapings, and personalities which are strewn over Mr. Sibley's pages, and a panorama of the long past will spread before him a strangely interesting study.

And yet, so humanizing and harmonizing are the spells of influence which work through the pursuits of culture and good letters, that all these hardnesses and frugalities of the old wilderness College would have been least observable to a visitor here from one of the foreign universities of the period. Scholars are at home with scholars everywhere. No one who is familiar with the pages of old Anthony à Wood's *Athenæ* and *Fasti Oxonienses* can fail to have the thought of them rise to his mind as he scans Mr. Sibley's Biographies. Incidents, characters, experiences, employments, writings, and marked peculiarities of various sorts might be curiously paralleled in the subjects of the old and the modern chronicler. Only Mr. Sibley is wholly free of the crabbed, crusty, petulant, and bitter spirit of old Anthony, and is ever genial. Yet he has hard things to say of some of the ancients, lay and clerical, with whom he deals. It is observable, however, that when

anything severe has to be said in the statement of personal facts, shortcomings, or faults, he never says it himself, but always quotes it from accepted authorities. The parallelisms to which reference is made in the characters of the Athenæ and of the Harvard volumes are to be found between the same sort of scholars in both places, pedantic, poor, scrubby in their look, garb, array, and surroundings, and in the dry and juiceless quality of many of their studies and productions, as well as in many finer traits of character and profitable labors of the brain.

Both of Mr. Sibley's volumes abundantly illustrate the fact that the primary object of the College and all its guiding and controlling influences were to educate ministers for the Puritan or Congregational churches. It is to be feared that, while many were thus won to the holy calling, many were by the same influences repelled from it and made even to hate it. Certain it is that among its honored and faithful sons, as years passed on, were found the wise and good men who, without abating their grateful love to the academic home which had nurtured them, with gentle firmness and with expanded view engaged successfully in judicious efforts to relax the clerical rigidity which straitened the institution and to ennoble it by a safe liberality. Nor is it strange that, at a period when the ministry was the foremost position for honor and influence, some of the undergraduates should have had it in view, and have even entered upon it, whose maturer judgments indicated their better fitness for other spheres of distinction and service. There proved to be many such. So far as worldly ends, at the sad sacrifice of all singleness and nobleness, were concerned, Sir George Downing was the most conspicuous example of what was in his case regarded as apostasy. But such men as Chief Justices Stoughton and Sewall, and Governors Joseph Dudley and Gurdon Saltonstall, doubtless did wisely in leaving the pulpit. The *italicized* names in the catalogues, from the earliest times to our own, by no means designate all the graduates who prepared for the ministry, and for a longer or shorter time occupied pulpits. An introductory note tells us, *Nomina Theologiæ Professorum et Ecclesiarum Pastorum literis Italicis imprimuntur.* Of one class of these actual ordination over a church was signified. So the names of such as Edward Everett and Ralph Waldo Emerson will stand forever in the sloping type, while that of George Bancroft is in Roman, though he was first known as a preacher. By a curious distinction between a professorship of theology and one of religious literature, the name of Andrews Norton stands in erect type. Mr. Sibley's volumes will abundantly illustrate with what facility preachers in the earliest of our generations here abandoned the sacred calling for political and judicial careers, and even for a business life, and without the slightest sense of any incongruity as violating any implied pledges. Nor were the instances few in which the ministry was taken up in the later years of those who turned to it from previous secular vocations. This statement, however, is to be emphasized, — that the early clerical graduates of Harvard were the conservators of knowledge and scholarship in this community. They tided over a period which would otherwise have been a dark age with us. Scattered among the towns and villages of our most remote rural settlements, they represented the influences of refinement and civilization against a tendency to barbarism. From the parsonages of these country ministers came a large proportion of the enterprising, noble, and generous-hearted merchants and others whose patronage and purses have gathered rich deposits about the College. A reader may need to bear these and other suggestive facts in mind as he peruses what he might regard as an excess of clerical material in Mr. Sibley's antique chronicles.

Equally communicative will these biographies be to one who will trace through them the germination and development of those principles of civil and religious liberty which from the beginning indicated that at an early day Massachusetts would learn to practise by that spirit of independence, the fact of which was in good time asserted and vindi-

cated. In reading the biographies in these volumes one would scarcely ever be made aware that there was a King and Parliament across the water that had any prerogatives here. To use a classical word, indeed, but one which may be allowed only when the thing slighted is not honorable or good, the College *ignored* all foreign claims to recognition. It never aimed to educate "loyal subjects." Randolph and Andros did not exhibit any remarkable insight, but saw only what was obvious and even obtrusive, when, shortly after the date closing Mr. Sibley's second volume, they wrote home to monarch and bishops that the College was simply a nursery of schism, sedition, and rebellion, and ought to be at once suppressed.

Among the more than one hundred and twenty graduates whose careers are sketched in this volume, a few came to so early a death as to offer little beyond the record of their names. Most of the others led a very useful life in some sphere in which they well repaid the benefits extended to them in their public, liberal training, the cost of which is not to be estimated by our modern freedom in the use of money. Indeed, there was very little of what we call money in circulation then, and what there was was in English or Spanish coin. Credit, in a safer form than is recognized among us, was largely relied upon, and services which we call menial were the necessary resources of many students. "Country pay" was a sort of barter medium in all exchanges of values. Necessary articles of food, clothing, and building had from time to time a fluctuating barter price, generally fixed by the Court, and it was comparatively easy to set them at money equivalents. Many ministers of those days, indeed all of them who were settled in country towns, found the terms of their contract to be something like this: £60 for the year, £10 in money, and the remainder in "country pay," corn, barley, beef, butter, etc., being appraised at the current rates. Many of the students, in keeping accounts with the bursar, or steward of the College, brought with them live stock or carcasses, poultry, grain, vegetables, or articles of home manufacture, etc., to be credited to them. We read of one of John Eliot's less hopeful Indian converts who, after stealing a cow and skinning it, passed it off on President Dunster as a young moose.

Of those who are the subjects of this volume the greater number who lived out their term of years were serviceable in various stations; and not a few of them, by their conspicuous positions, their talents, or offices, gained distinctions which they will always hold in history. The clerical graduates of the successive classes found readily a home and a subsistence, such as it was, in the steadily expanding settlements, working their farms, watching over two sorts of flocks, and serving often as physicians and lawyers, as well as pastors and preachers. With scarcely an exception they retained their warm interest in and their connection with the College, generally aiming to gather near it once every year, either at the election season, on the last Wednesday of May, or at Commencement. The President of the College, down to the administration of Mr. Quincy, was regarded as the head of the clergy of Massachusetts.

Many of the readers of the Catalogue will be surprised to note how often the title *Socius* appears attached to the names of graduates immediately after they had completed their course. This is a reminder of the early usage by which those whom we now call the Fellows of the Corporation, then called the Fellows of the House, were generally graduates who remained at Cambridge as tutors.

A few of the more eminent of the names included in this volume may engage a brief notice. First to be mentioned is Samuel Willard, afterwards the virtual President of the College, though retaining his pastorship of the Old South Church in Boston. President Mather had been displaced by a vote of the authorities which enjoined that the head of the College should reside at Cambridge. This he declined to do, as it would require his resigning his relation with the Second Church in Boston. Mr. Willard was wanted for the position of President, but as he also

was disinclined to resign his pastorship, the same authorities, who by the exigencies of their office in civil and in religious matters had become versed in the ingenuities of casuistry, chose Mr. Willard as Vice-President, and allowed him to retain his church. He was then the magnate in clerical learning. Answering to the crowds which in our times go over from Boston to Cambridge for the festivities of Class Day, the attraction then was a course of scriptural and doctrinal expositions delivered by Mr. Willard weekly, in the College Hall. The devout, the fashionable, and the strong-minded of the higher classes in Boston thronged the ferries and the roadways to be listeners on the occasion. Nor have the teeming presses of Boston and Cambridge ever since achieved such a triumph as was the boast of the town when, after Mr. Willard's death, these productions of his, in a "Body of Divinity," appeared, as the first folio volume on theology printed in this country.

Abraham Pierson, the first President of Yale College, comes within these pages as a Harvard Alumnus. He was an able man, and fostered wisely, though with some buffetings, the beginnings of the new academic enterprise which has since achieved high honors. Mr. Pierson was also the most laborious and devoted of his clerical brethren in Connecticut in learning the language of the aborigines of the neighborhood, and in translations for the press for teaching them. This suggests the mention of the name of Caleb Cheeshahteaumuck, of the Class of 1665, as that of the only Indian who received a degree at Harvard. Though much zeal and pains and cost had been lavished at one interval, with high hopes of rewarding results, on the training of young natives by dame's school, and by Master Corlet's grammar school, for a college course, and though the first brick building in the yard was erected to provide for twenty of them, the fruits of the effort were disappointing. A mate of Caleb's, of great promise, was killed by savages near Nantucket just before he would have completed his college course. And Caleb pined away in consumption, at the age of twenty, the year after his graduation. It is quite suggestive to think of this tawny native as the classmate in recitations, prayers, and social intercourse with one whose career was to be so distinguished, and who exposed himself to such a severe criticism of his character and his course as did Governor Joseph Dudley, the son of the old age of the grimmest of the first Puritan magistrates, Governor Thomas Dudley, the alternate with Winthrop in the highest office. Mr. Sibley had need, in dealing with this distinguished man of dubious repute, to avail himself of his cautious rule, when severe things were to be said, of quoting original, trustworthy authorities. Doing so in this marked case, his readers may know the ill and the good about Dudley. Mr. Sibley makes the record a candid one, for he seems to believe, with Cotton Mather, that "it is worse to paint the dead than the living."

The excellent and pious Chief Justice Samuel Sewall, "the last of the Puritans," has his place in the volume. The College had had no more faithful pupil, it found no more devoted and kind friend, nor one more pained by or more jealously watchful of its degeneracy from the old standard of its faith and influence, than in this pure, kindly, consistent, but rigid and somewhat dismal magistrate.

One whom Sewall mentions as sharing his hospitalities, and whom as a minister he would have esteemed, graduating in 1670 in the class before his own, was destined in 1692, while Sewall was on the bench as judge, to receive from the Court the sentence of a most ignominious and unpitied death on the gallows. This was the Rev. George Burroughs, minister once of Salem Village and of Portland, the most conspicuous victim of the witchcraft frenzy. The tragic story is fully told by Mr. Sibley. The late Judge Benjamin F. Thomas was a lineal descendant of this foully wronged man.

One other name, lovingly wreathed and garlanded for great honor by Mr. Sibley, may be mentioned for a close. It is the

homely one of John Wise, minister of Ipswich. Graduating in 1673, he anticipated in spirit, resolve, and principle what was to signalize an exact century afterwards. He was the boldest and most forcible of our "political parsons." To him high authorities have assigned the credit of being the first to give resolute utterance to the principle, "No taxation without representation." This he did in defying the arbitrary rule of Sir Edmund Andros, and in facing the penalty of his grand popular argument. He afterward stood for the same championship of rightful liberty in crushing a scheme of his clerical brethren against the due claims of laymen.

Mr. Sibley has had to follow the career of many of his subjects across the water, where some of them did service and won distinction in the upturning of affairs in Church and State.

Once more commending the noble work of Harvard's faithful Librarian and historiographer to the appreciative recognition of the Alumni, the only appropriate close of this slight notice of it is the expression of a strong hope that he may be permitted to use the materials in his hands for a third volume.

THE HARVARD LAW SCHOOL.

BY HENRY WARE, LL. B.

NO provision for the study of law was made in the system of the College until the year 1779, when a bequest in the will of Isaac Royall gave to the Corporation the means of establishing a professorship of law. The fund thus bequeathed, with its accretions, $8,000, was not, however, available until 1815, when the Royall Professorship was established, and Isaac Parker (1786), then Chief Justice of the Supreme Judicial Court of Massachusetts, was appointed, in 1816, the first Professor. There was, as yet, no *school*, and Judge Parker's duty was to deliver lectures on law to College undergraduates. He held the place till 1827. To him is due the original suggestion of the foundation of a Law School, which was established in May, 1817, Asahel Stearns (1797) being then appointed University Professor of Law. The students of the School also attended the lectures of Judge Parker delivered to the undergraduates.

To the learning and eminence of its early professors the Law School owed much of its success at the start. Judge Parker resigned in 1827, and Professor Stearns in 1829, when a change was made, by which the Royall Professor of Law was attached to the Law School, and the Dane Professorship, provided by the liberality of Nathan Dane (1778), was founded. In compliance with Mr. Dane's request, Joseph Story (1798), an Associate Justice of the Supreme Court of the United States, was made the first Professor on this foundation, and John Hooker Ashmun (1818) was appointed to the Royall Professorship. They were both young men, but the reputation of Judge Story was even at that time a national one, and Mr. Ashmun, though then but twenty-nine years of age, was reputed a man of profound learning, standing already in the front rank of the profession; and his success in the professor's chair fully justified the choice that had been made. But undoubtedly it was to the great eminence of Judge Story, who from his position was known to the profession in all parts of the country, and to his remarkable qualifications as an inspiring teacher, that the Law School was indebted for the high stand that it at once attained, attracting students from every part of the country, the number in his time even surpassing that of the present day.[1] His vast learning, his

[1] This comparison is hardly apposite, for in Judge Story's time the requirements for a degree were simply a membership of the School during eighteen months, — a voluntary attendance, — without examinations; whereas to-day they are three years of most devoted study, — two

wonderful command of language, his inexhaustible fund of anecdote, enriched by a long and intimate acquaintance with public men and affairs, his almost youthful enthusiasm for the profession, his real love for teaching its principles, and his personal interest in his pupils, combined to render him one of the most interesting and fascinating of teachers.

His industry was enormous. The duties and responsibilities of his exalted position (for, after the decease of Chief Justice Marshall, Judge Story was beyond doubt the leading member of the bench) were great, and enough to occupy the whole time and thought of even the strongest man. His presence was of course necessary at Washington during the sessions of the Supreme Court, and the business of his circuit was always great and pressing; but, to see him in Cambridge, one would have imagined that he had no thought or care for anything beyond the duties of his professorship. Released from the court-room in Boston, he hastened to the lecture-room at Cambridge. The most punctual of men, as the bell rang, he was to be seen crossing the street to the Law School, passing the students with a beaming countenance and a most cordial and friendly greeting, with rapid steps, to the lecture-room. You heard the door slam behind him, and in a moment he was in his place. Almost before seating himself, he opened the book, put a question to some student near him, scarcely giving time for an answer; impatient, as it seemed, to pour out his own opinion on the matter in hand, and boiling over, as it were, with anxiety to deliver his views; and, as if availing himself of a long deferred opportunity, he proceeded to discourse for an hour with a fluency and eloquence that were simply marvellous. All his resources were perfectly at his command. Facts, arguments, theories, authorities, history, illustrations, — everything seemed to be at his tongue's end, — not superficially or crudely, but his words came from the studied results of long experience, vast learning, and an intense love of his profession. The bell announcing the expiration of the hour would stop him in the full tide of his eloquence, and, if no lecture were immediately to follow, a spontaneous call of "Go on!" would often go up from the benches, where no seat was ever vacant. His instructions were inspiring, and his personal intercourse with his students made each one of them feel that they had in him a personal friend. The moot courts, presided over by a judge of the Supreme Court of the United States, naturally called out the best efforts of the students who took part in them. The cases proposed by him for argument generally involved questions then actually pending, and were of no less interest to his own mind than to the students who took part in them, so that his decisions were not the mere *pro forma* teachings of the professor, but showed the serious thought of a judge giving his best effort to an actual case.

Judge Story died in 1845, and Professor Simon Greenleaf, who in 1834, on the death of Professor Ashmun, had been appointed to the Royall Professorship, was transferred to the Dane Professorship. The debt of the Law School to Professor Greenleaf was scarcely less than to Judge Story. Together they carried on the School during about sixteen years, the period of its greatest prosperity and reputation. Mr. Greenleaf had a mind singularly lucid and strong, and his learning was extensive and accurate; cool, reserved, and unimpassioned, he was listened to with no less respect and no less interest than Judge Story. When he asked questions of a student, he did not himself answer, but proceeded to question and crossexamine the respondent until all that he knew was extracted from him, and any mere pretence of knowledge was pretty thoroughly exposed. The students of the Law School during this period of its existence are now found in the leading ranks of the profession and of public life all over the United States. The late President of the United States was in the Class of 1845, and his Attorney-General, Charles Devens, in that of 1840.

Mr. Greenleaf resigned in 1848, and was made Professor Emeritus. His successor was

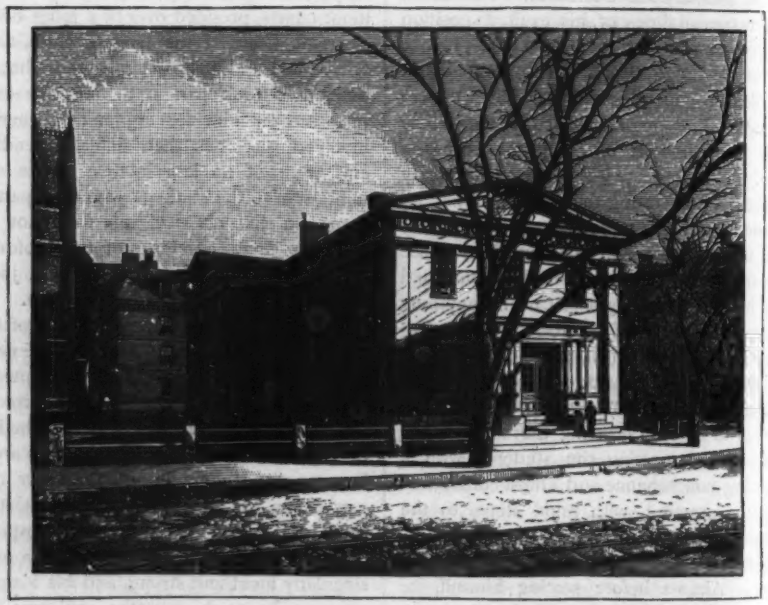
of which must be passed at the School, — and a series of very trying examinations. — *Editor.*

Theophilus Parsons (1815), who resigned in 1870, and still resides in Cambridge, honored in his old age by the respect and affection of all who enjoyed the privilege of his instructions.

The Royall Professorship was filled next by William Kent, who resigned it however after one year, in 1847, when he was succeeded by Joel Parker, then Chief Justice of New Hampshire, who brought to the place a very high reputation as a learned jurist. His learning and ability added strength to the School, which enjoyed the advantage of his services for more than twenty years. He resigned in 1868, passing the remainder of his life in Cambridge, honored and esteemed by the whole community, which lost in him an eminent and useful citizen. He was succeeded by Nathaniel Holmes (1837), who resigned in 1872.

In 1849 Frederic Hunt Allen was appointed University Professor of Law, but retained the position for only one year.

In 1856 Emory Washburn was appointed University Professor of Law, and in 1862 he became Bussey Professor, on a foundation established under the provisions of the will of one of the most liberal benefactors of the University, Benjamin Bussey (H. U. 1803), of Roxbury. The income of this bequest, in 1870, was, for the Professorship, $1,022.62, and for the general purposes of the School, $8,430.81. In consequence of the great Boston fire in 1872 the income is at the present time much diminished. Professor Washburn, after an honorable career at the bar, had been for some years a Judge of the Court of Common Pleas of this State, and afterwards Governor of the Commonwealth. He faithfully served the Law School for twenty years. His published treatises attest the diligence and learning which he brought to the discharge of his duties, and the grateful recollection of many students bears witness to the friendly and sympathetic interest with which he superintended their studies. He resigned his professorship in 1876, and died in the following year. Gov-



"DANE HALL," — THE HARVARD LAW SCHOOL BUILDING.

ernor Washburn was succeeded by Charles S. Bradley, formerly Chief Justice of Rhode Island, and unquestionably among the foremost lawyers of New England, who retained the position three years, resigning in 1879.

The present faculty of the Law School is composed as follows: Christopher C. Langdell (1851), LL. D., Dean, and Dane Professor; James Bradley Thayer (1852), LL. B., Royall Professor; John Chipman Gray, Jr. (1859), A. M., LL. B., Story Professor; James Barr Ames (1868), A. M., LL.B., Bussey Professor; Henry Howland (1869), LL. B., Ph. D., Instructor in Torts; John Himes Arnold, Librarian.

From time to time in the history of the Law School, beside the instructions of the regular professors, the students have enjoyed the advantage of special courses of lectures given by persons appointed for a limited time, or to lecture upon certain assigned branches of the law. Among the learned lawyers and statesmen who have done this important service were Charles Sumner (1830), Henry Wheaton, Edward Everett (1811), Franklin Dexter (1812), Richard Henry Dana (1837), Benjamin Robbins Curtis (1829), Benjamin Franklin Thomas, Luther Stearns Cushing (*l.* 1826), all men of national reputation; and among younger men, called to this duty by reason of a special fitness to instruct in the branch assigned them, whose services have been not less useful, are Nicholas St. John Green (1851), John Lathrop (*l.* 1855), and Oliver Wendell Holmes, Jr. (1861). The Corporation has always wisely availed itself of any opportunity to bring into the service of the Law School men specially fitted to contribute to the fuller education of its students.

The law lectures, from 1817 to 1832, were given in the old College House, which stood on the corner of Church Street; but in October, 1831, Mr. Dane advanced to the College $5,000, offering in addition a loan of $2,000, for the purpose of erecting an edifice for the accommodation of the School. Dane Hall, accordingly begun at once, was completed and occupied in October, 1832.

The building was, in accordance with the taste of the period, a Greek temple in form, with a portico of four wooden Ionic pillars. It was enlarged in 1845, at a cost of $12,700, by the addition of the rear part of the building, which gave much better accommodation to the students, who were then one hundred and sixty-five in number. The building stood some feet farther to the north than its present site, having been removed in 1870 to make room for the erection of Matthews Hall, at which time the portico was taken down and a simple porch substituted.

A recent offer of the munificent sum of $100,000 from a donor, whose name has not been made public, will soon provide the Law School with the accommodations so much needed for more and better lecture-rooms, and for its valuable and largely increased Library. No more welcome or more needed gift in later years has been made to the University than this generous donation.

The Library of the Law School, numbering nearly 20,000 volumes and 2,700 pamphlets, has long been considered one of the most valuable in the country. The bequest of the library of Samuel Livermore (1804), of New Orleans, La., in 1833, gave to it a collection of works on Civil and Foreign Law, "of rare, curious, and important learning," says Judge Story, "probably not excelled and perhaps not equalled by any other collection of the same size in America, if it be in Europe." Judge Story's own large library was afterwards added to the Library of the Law School.

The former librarians were students. Among them were Charles Sumner (1830), who took an earnest interest in it, and prepared its first catalogue. Mellen Chamberlain (*l.* 1848), now Librarian of the Boston Public Library, also served the Law School in the same capacity. Of late years, however, a regular librarian has been appointed to take charge of it.

Within the last ten years very important changes have been made in the plan of education pursued. Examinations for entrance and for the degree have been established, and the period of study for obtaining a degree extended from eighteen months to

three years. The tuition fee has been raised from $100 to $150, so that, in the year 1879–80, in spite of the great falling off in the income of the Bussey Fund, the income of the School more than equalled its expenses.

The present Faculty of the School, although they do not bring to it, like some of their predecessors, the prestige of high judicial or political station and extended professional distinction, have been chosen, in accordance with modern ideas, with reference to their fitness as *teachers;* and the continued success and high standing of the institution prove that in their hands the cause of sound professional learning has surely not gone backward, and that the future of the Law School will be as honorable to the great University of which it is a part as its past has been, even in the hands of its most illustrious teachers.

MAMMALS AND BIRDS.

BY JOEL A. ALLEN, ASSISTANT IN ORNITHOLOGY.

THE Museum of Comparative Zoölogy, unlike many museums of this country and elsewhere, cannot be judged in regard to its resources by the display of objects in the rooms open to the general public. Although the departments of Mammalogy and Ornithology have hitherto presented a meagre exhibition in comparison with some other museums far less rich in material for original research, they will be as fully represented, when the rooms allotted to the display of mammals and birds shall be ready for use, as is necessary for the instruction of the casual visitor or the general student. In the plan adopted for the arrangement of the Museum a space equal to five rooms thirty by forty feet each, and two rooms forty by sixty-five feet, will be devoted to the exhibition of these two classes of vertebrates. In four[1] of the smaller rooms will be arranged the collections designed to illustrate the faunæ of the six zoögeographical regions of the earth's surface, while a fifth will contain the systematic collection of birds. In one of the larger rooms will be arranged the systematic collection of mammals, in the other that of comparative anatomy. While here will be found also preparations illustrative of the anatomy of other classes, the skeletons of the large marine Mammalia will mostly find place in the rooms devoted to the pelagic faunæ, taking space equivalent in amount to that devoted in the comparative-anatomy room to other classes.

The systematic collection of mammals will embrace representatives of every order and nearly every family, both living and extinct, and will include not only mounted skins, but skeletons, representing in most instances several of the more prominent genera of each family. There will, however, be exceptions in the case of a few types of large size, the space available being inadequate to their exhibition, but even these will be illustrated by skulls. The space assigned to the systematic collection of birds will permit of the representation not only of every family, by skeletons as well as mounted skins, but of all the leading generic types. The greater part of the material for these collections is already in place, and nearly all the remainder is either in hand or secured.

The faunal collections will embrace, with few exceptions, all the genera of the regions they are intended to illustrate, while the larger genera will each be represented by several species. In the North American faunal room will be found very nearly all of the species occurring north of tropical America, a few of the larger only being omitted from lack of space.

Four rooms on the fifth floor will contain the unmounted skins and skeletons, which as regards species will greatly outnumber

[1] In reality the faunal collections of mammals and birds will occupy the greater part of six rooms, the space, however, being equal to about that of four rooms on the third floor.

those on exhibition, and in number of specimens will exceed them many fold. While the exhibition rooms will be primarily for the instruction of the public, the store-rooms (which are at the same time the work-rooms of the assistant in charge) will contain the wealth of the collection, — the resources for original investigation. Here will be found series illustrative of sexual and individual variation, the changes resulting from age, and modifications due to geographical distribution. One room in the basement contains the alcoholic and embryological series, while the fossils will find resting-place in one of the palæontological rooms of the first floor.

In regard to the material already accumulated it may be stated that the collection of mammals numbers nearly 7,000 skins and specimens in spirits (the latter including not less than 1,500 specimens preserved entire and available for anatomical investigations), and about the same number of skulls, skeletons, and fossils. The collection of birds already exceeds 30,000 skins and specimens in alcohol, 2,000 osteological specimens, and about 4,500 lots of eggs and nests, besides a large embryological series in spirits.

The formation of large general collections of mammals and birds requires considerable time and entails a large outlay of money, the larger mammals costing from $25 to $100, and even in some cases $300 each, while many of them can be obtained only by seizing upon chance opportunities for their purchase. The same is true, in a somewhat less degree, of birds, here too the cost being considerable in comparison with other departments of zoölogy. Prior to 1872 the increase in these departments, while comparatively rapid, was mainly incidental, and through exchanges and gratuitous contributions. Since that time the number of specimens in the departments of mammalogy and ornithology has more than doubled, while the number of species, and consequently the value of the collections, has increased nearly four-fold, much of this increase having taken place during the last three years. The collection of birds already embraces fully one third of the known species; that of mammals, not far from one fourth.

The systematic and faunal collections will, when completed, contain not less than 3,000 species of birds, and well toward 900 of mammals (the whole number known for these classes is respectively about 10,000 and 2,500), while the number otherwise represented in the Museum will carry the total far above these figures. The orders for the completion of these departments, in accordance with detailed schedules carefully drawn up, are already in the hands of dealers and collectors, and considerable invoices are received each month. The material for the South American and Australian faunal collections is already mostly in hand, and will shortly be arranged for exhibition. Much material has also arrived for the other faunal collections, as well as for that of comparative anatomy, so that as soon as the rooms for exhibition in the recent addition to the building are ready for use these collections can also be arranged. While so much has now to be spoken of as prospective, there is reasonable certainty that at the end of two years, or three at farthest, what is now mapped out as in progress will have become an accomplished fact, when, in respect to these departments, the Cambridge museum will be second to none in America, it having already nearly reached the front rank.

The important additions of recent years, it may be here said, as well as those constantly arriving and in prospect, are due to the liberality of the Curator, Alexander Agassiz, without whose generous aid the comprehensive plan adopted for these departments could not, for many years at least, have been realized. While so much is in prospect, contributions of skins, skulls, and skeletons of exotic mammals and birds from whatever country will be welcome, as adding materially to the working resources of these departments, the selections now made having reference especially to the desiderata necessary to complete the general scheme of arrangement.

MATTHEWS HALL.

FLANKED by Massachusetts and Dane halls, with its west front on the street and its east opposite Weld, stands Matthews Hall, which is, with the exception of Thayer Hall, the largest of the dormitories. Its entire length is about one hundred and seventy-five feet, and its breadth about fifty. It is five stories in height, the fifth occupying the roof and the gables. Its general style is Gothic, and its material brick and Nova Scotia stone. It contains sixty suites of rooms, nearly every suite consisting of a study about fourteen by seventeen feet, and two bedrooms, each eleven by about six feet. Each suite is also furnished with closets and with a vestibule. The rooms of the three lower floors, as well as the entries, are finished in chestnut. The price of each suite varies from $100 to $300 a year, the larger number commanding either $200, $225, or $250.

The Hall is the gift of Nathan Matthews of Boston. The foundation was laid in the spring of 1870, and the building was opened to students at the beginning of the college year of 1872–73. Its cost was about $125,000, and the rent of the rooms is about one tenth of this amount. Among the conditions imposed by Mr. Matthews in making the gift was that one half of the net income should be devoted to scholarships. Fifteen scholarships, therefore, of the annual value of three hundred dollars each, have been established, bearing the name of the donor. They are given to deserving scholars, those intending to enter the Episcopal ministry and sons of Episcopal ministers being preferred.

Matthews Hall was not the first College building to stand upon the spot it occupies. It has the site of the so-called Indian College built in 1666. The first settlers of Massachusetts attempted in the vicinity of Harvard College to extend the advantages of a

liberal education to the aborigines. Preparatory instruction in Greek, Latin, and English was furnished. Daniel Gookin, the associate of Eliot, the Indian apostle, remarks that "the design was prudent, noble and good, but it proved ineffectual." Several of the students died. Others, disheartened, returned to their native forests. A few became schoolmasters and mechanics among their brethren. A single individual, "Caleb Cheeshahteaumuck, Indus," is enrolled among the graduates, the single representative of the native tribes.[1] The Indian College building was later occupied by the College printing-press, where it is probable that the second edition of the Indian Bible was printed. On the spot occupied by the dormitory of the Indian students stands Matthews Hall. When, in 1870, excavations were made, a line of wall was unearthed, which was probably a part of the ancient building, though the evidence is not conclusive.

Matthews Hall is probably the handsomest college dormitory in this country, and is perhaps the favorite at Harvard; its rooms all commanding the highest charges, and being always occupied. Its façade is shown in the accompanying illustration. The architects were Robert S. Peabody (1866) and John G. Stearns (*s.* 1863).

SOME UNIQUE STATISTICS AND REFLECTIONS.

BY GEORGE HENRY WHITMAN, A. M.[2]

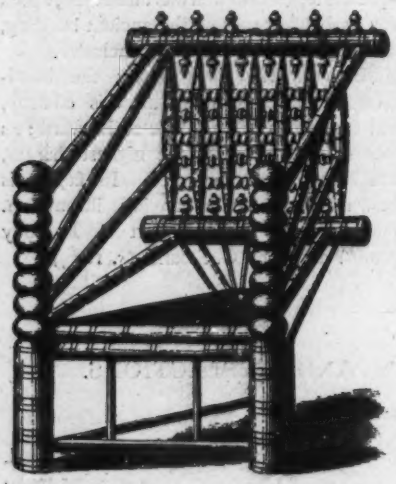
TIME has been changing the scenery of the College territory ever since the year 1638 ordained the names of Cambridge and Harvard. Antiquity, never at peace with growth, has hardly yet incrusted anything there. Wadsworth House and Massachusetts Hall without, or the hat and chair within, remain to restore Commencement to the oldest graduate's vision; but Salutatory or Valedictory, where are they? Even the Governor's troop escort, dating away back into the "Age of Wigs," long before bridges and turnpikes, awhile vanished, and music, immemorial and heaven-born, has even been threatened. Thus, in any order of things existing by so slight a tenure, let hearty thanks arise at Mr. Sibley's restoration of the 8-mile stone, for as that is suggestive of progress it can never again be in any one's way.

Annual reunions of the Alumni depend mainly for their numbers and zest upon a common interest and reminiscences, which are not favored by changes. *Qui supersunt adhuc* may ask, Who is responsible for lessening the inducements to attend the Solemnia, by making all the incidents novel, at the expense of time-honored observances? Threefold in graduates the classes appear, while the *jus orandi* seems variable, nominal, curtailed, and shared. The social element needs a fostering policy, and treasures localities and ceremonies as fondly as it does persons. From the Broadside "Commencement Orders," through the "Dedi-

[1] Quincy's "History of Harvard University."

[2] MR. WHITMAN, a graduate of the Class of 1827, has attended fifty-six of the fifty-eight Commencements since 1822, and has always carried away with him one of the programmes. During the past fifteen years he has given many leisure moments to the compilation of University statistics, which he has carefully prepared for the printer. The contents comprise some of his own thoughts on Commencements, and statistics relating to longevity of Harvard men, the ages of students who entered quite young, etc. But the most valuable features are the many tables such as the "Necrology of Harvard's oldest Graduates"; "Graduates attaining their Ninetieth Year or upwards"; "The 'First' Scholars in all the Classes from 1777 to 1881"; and transcripts of all obtainable Commencement programmes (as they are now called) from 1642 to the present time. It is with the kind permission of Mr. Whitman that we print in this issue a part of his introduction, and the lists of "first scholars" and "oldest living graduates." — *Editor.*

cants" to the "Invitants," the series is one of transitions. In arrangements, external and internal, Harvard has been unstable, yet, in spite of it all. venerable.



THE CHAIR USED ON COMMENCEMENT DAY.

The interval of the Revolution offered a timely opportunity for improvement in the performances. Syllogisms, aged and infirm, were doomed, although they had, strangely enough, helped to make the day we celebrate widely famous, or, as Hannah Adams said, the most splendid anniversary in New England. School, college, university,—this was the well outlined order of destiny. "Commencers" therefore never acquired, by usage, any exclusive *jus orandi* in the day's exercises.

There have been at least two hundred and twenty-eight public Commencements, the omissions being one when no one graduated, one on account of drought and war, one for small-pox, and six or seven during the Revolution. They occurred on Wednesdays with few exceptions, one being for a solar eclipse when the President died, and ten to try an experiment in discipline (1727–36). The month of June has about twenty-seven, July one hundred and fifty-four, August forty-seven. The dinner, held in different halls, (paid for by undergraduates until 1833,) sometimes ranking far below a "summa laude," was at first with the "commons," in order to *encourage* the students. The music and weather have been among the "fautores Universitatis." The records say that there was no rain for thirty-five years after 1700; it disturbed the procession of 1798, but it has fallen less than ten times in a half-century past. For taste, beauty, rank, and talent, audiences have probably nowhere else ever surpassed those at Harvard on Commencement days.

The most appropriate and interesting feature of the day is the procession. Its discontinuance would justify the Alumni in a rebellion for an indignity. Years only add to its deep significance, as well as length and honors. Beginning with the glorious nine, it swells to encircle the sacred grounds. The very stars, descending, traverse this circuit of fraternity. Those venerable in uprightness and eminence of our own day, Lowells, Storys, Everetts, not only seem part of the inspiring train still, but from the "Age of Patriots" reappear the Adamses, Warrens, Kings, men from Colony and Province, of English birth and title, while Dunster himself again leads the van of the classic host so mightily reinforced!

Commencement tends to render happy all those who, in some sense, follow the worthies who long ago passed from their earthly stewardships. What a privilege, indeed, once more to enjoy the companionship, be it only ideal and brief, of John Pierce, Stephen M. Weld, Motley, Bartlett, and a throng who seem to hail us on each return of the day! Whatever change time may work, let it spare this literary luxury, and we are content. Coming generations, expanding the filial band, will alike participate in a common veneration of Harvard, and when, after years of absence, they have become old, they will grow young while drinking at the homestead well.

Perhaps some persons, with antiquarian tastes, have watched a seeming strife of vitality lately attending the name next to be added to the list of oldest graduates, on the dividing verge of two centuries, with an

eager interest like that of the astronomer when eclipses pass. One by one all will be "starred," but the vacancy to be filled when a nonagenarian dies, or a conjecture which of two or three classmates will survive, exhibits a phase of competition in educated life rare, novel, and final, of men long and widely distinguished. Lectures on life's closings seem to be furnished by the classes, and the list of the lecturers can be made complete, although authorities from monuments and other sources conflict enough to vex a *Savage*. Tombstones and even the family Bibles disappear, while fire, indifference, and paper-mills must alike share the blame.

The Harvard necrologies indicate that whatever conduces to longevity among New England scholars was more liberally supplied through the eighteenth century than before, — four hundred and seventy-eight Alumni in 1702 giving six nonagenarians, or one in seventy-nine; this factor gives from graduates to 1802 about eighty, or one in thirty-nine. The ninetieth year is a preferable test-age, because it assuredly represents physical vigor. Our New England climate and habits are as fixed as they ever will be. Steam imperils and luxury undermines; agricultural life is less popular, and mercantile life more so, than formerly: still there are healthful compensations attending all the changes and risks.

Taking seventeen years and less at graduation as a test-age, precocity, always limited comparatively in numbers, nowise precludes long life or eminence. Down to 1841, two centuries, the youngest student[1] at graduation ascertained — Francis Blake (1789), of Worcester, lawyer, æt. 42 — was fourteen years old; the four next, fifteen years, — *Moses Noyes* (1659), Lyme, Ct., æt. 83; Cotton Tufts, M. D. (1749), æt. 81; Luther Richardson (1799), lawyer, Woburn, æt. 27; *Andrew Preston Peabody* (1826), Beverly; then at least sixteen, perhaps twenty, students were sixteen years old, viz: —

Class.	Name.	Born.	Age.	Birthplace.
1651	Ichabod Chauncey, M. D.,	1635	56	England.
1653	William Thomson,	1637	38?	Lancashire, Eng.?
1678	*Cotton Mather*,[2]	1662	65	Boston.
1685	John White,	1669	52	Ipswich?
1690	John Willard,	1673	54?	Groton.
1721	*Charles Chauncy*,	1705	82	Boston?
1727	Thomas Hutchinson,	1711	68	Boston.
1732	*Thomas Barnard*,	1716	60	Andover.
1735	*John Phillips*,	1719	76	Exeter, N. H.
1741	David Phipps,	1724	87	Cambridge.
1749	William Tidmarsh,	1733	31?	Boston.
1755	Samuel Dana,	1739	59	Groton.
1755	*Stephen Farrar*,	1738	70	New Ipswich, N.H.
1757	William Pike,	1740	36?	Newbury.
1774	Fisher Ames,	1758	50	Dedham.
1806	Alexander Hill Everett,	1790	55	Boston.
1817	George Bancroft,	1800		Worcester.
1823	Francis Hilliard,	1807	70	Cambridge.
1824	Edward Pickering,	1802	69	Wenham.

If to the above we add seventy-five who were seventeen at graduation, the total is one hundred found among 5,667 Alumni of that time, of whom ten are uncertain. Longer search might raise this to forty more, making graduates under eighteen one in about forty-one, or nearly the same proportion as those aged over eighty-nine. But the early (premature, if you will) mental development of this one hundred suffices to show no inferiority in the professions, or average eminence, including among them five college presidents, governors, etc., and in age only thirteen less than forty-four years, and thirty-one from seventy-six to ninety-six years.

The oldest at graduation known down to 1841 were Samuel Murray (1772) thirty-eight years old; *William Gragg* (1820), thirty-four; Samuel Pool (1799), thirty-two. These three classes, that of 1830, and perhaps a few others, are to be noted for extreme differences of graduation age. With the majority of students almost twenty years has been the average age at all the institutions, a fact not likely to change hereafter, except, perhaps, slightly at Harvard, where age at admission has not been prescribed, although

[1] Statistics from various sources regarding some of the early graduates are not always concurrent. For example, according to memoranda of John Langdon Sibley, Moses Noyes (1659) was born Dec. 6, 1643; Cotton Mather (1678), Feb. 12, 1663; Paul Dudley (1690), Sept. 3, 1675; Cotton Tufts (1749), May 30, 1732; Francis Blake (1789), Oct. 7, 1773; Luther Richardson (1799), Aug. 15, 1784; Andrew Preston Peabody (1826), March 19, 1811. These dates would make a difference in the ages as stated above. — *Editor*.

[2] Italicized names in this article, as in the Quinquennial, indicate ordained clergymen.

some tradition implies the subject was canvassed about 1810. From recent Harvard Class Reports the average age at graduation appears to be twenty-two years. In twelve years (1801–12) only about eighteen students were admitted under fourteen.

Longevity pertains in a remarkable degree to New England families and places, and to literary more than other modes of life. We trace the prominent family tendency in Hale, Adams, Niles, Greenleaf, Porter; and for territorial fame in this direction, New Hampshire, like its mountains, always towered above other sections. Many towns must be added to those discovered by a shrewd French traveller in 1788, Brissot de Warville, to whom Professor Wigglesworth furnished some Harvard statistics. Comparing Brown, Dartmouth, and Harvard (1771–1804), Dartmouth gives thirty-nine nonagenarians from 777 Alumni, or one to twenty, whose average age was $80\frac{8}{39}$ (rejecting months); Harvard thirty-eight from 1,414, or one to thirty-seven, average $90\frac{8}{38}$; Brown (first thirty-six years) about seventeen from four hundred and thirty, or one to twenty-five, average $90\frac{8}{17}$. The comparison is not extended because the college catalogues, unfortunately, have no common arrangement, an improvement which should be no longer postponed.

It has been stated (officially?) that Great Britain has fifteen centenarians to a million people. New Hampshire had (1732–1822) eighty-one, five of whom (with two more, 1858–78) aged 110–120; Harvard had five (including Porter) from 6,205 Alumni, and Dartmouth two from 3,023. Recently Wolfboro', N. H., with 2,000 people, gives 150 living at the age of seventy, and six at the age of ninety, and a majority women. Harvard (1804–28) from 1,343 gives nearly 200 over seventy years, and seven at ninety years,—all men. Such disproportions are not fairly accounted for unless education largely aids inherited vital force in favored localities. Of 2,076 Harvard graduates in a hundred and twenty-three years (see note, Hutchinson's History of Massachusetts, London, 1765) 1,091 were then living, and of 6,665 for the next hundred and ten years 3,298, the oldest living in 1764 being ninety-one; in 1874, ninety-four. A third of many classes attain seventy years. The Class of 1817, and, by a strange transposition, that of 1781, stand conspicuous in having a third of its members eighty years or over; 1806, and perhaps its rival, 1811, will each claim four over ninety years.

The average life of the Harvard graduate has recently been set at only fifty-four,[1] and of other (New England?) colleges, at forty-eight. Careful investigation, however, making due allowances to avoid excess, or at least reduce excess, presents the following result as a more reliable approximation to the exact truth, which can never be known.

	Stars.	Unknown.	Total Graduates.	Total of Years.	Average Age.
From 1642 to 1700	384	60	444	24,450	55
1700 to 1750	1,051	139	1,190	69,827	58
1750 to 1800	1,792	89	1,881	109,926	58
1800 to 1812	556	5	561	31,977	57
	3,783	293	4,076	236,180	58

From 1777 to 1828, the 47 best scholars out of 2740 attain the average age of 58 years.

Fifty of the sixty "unknown" were first starred in 1698 and 1715.

If these facts are not accidental, but natural, repeated in long periods, and assuring their recurrence, they justify all proper inferences in biology. More or higher requirements for college admission may slightly raise the average longevity of oldest survivors, but may affect neither the average life nor scholarship. You can educate more thoroughly, but there should be a loud protest against any idea that "the art of teaching did not exist in America fifty years ago." The facts prove the race is not degenerating, nor life shortening, here or in Europe, and equally strong proofs abound that the comprehensive minds of the future are challenged to equal or surpass their predecessors.

The last survivor, as a representative of his class, occupies a very prominent and interesting position,[2] acquiring something

[1] See report of Harvard Club of San Francisco Dinner, in *The Harvard Register* for December, 1880.

[2] Edward A. Holyoke (1746) outlived all his classmates twenty-seven years.

of the stateliness of a monument, his loneliness investing him with a dignity to which graduates are attracted. They find him generally interested in the college affairs, like the venerable Head (1804), Lyman (1806), Thomas (1807), and Alden (1808). The common lot is to be circumscribed by a single professional aim and a retired home, usefulness and eminence in various forms or places being the career of but few educated men. To pass into oblivion when decrepit or dead is a dismal thought to the young, yet the transit may be delayed, if not avoided, by uprightness, and so its dread may incite to virtuous activities, which no seclusion can wholly conceal.

Another representative of each class may appear in its best or "first" scholar. For this high distinction, until 1779, we have the judgment of history, whenever clearly suggested, and that of the College for the past century. The difference, if any, between popular and academic decision, placed side by side, will look surprisingly small. The first in scholarship is not always first in genius, and unsuccessful, now and then, in the world-struggle; yet a victory is earned in a contest that was long, close, and energetic. Popularity is not always evidence of merit, and high stations are often the result of accidents. The youngest and best scholar dying before graduation, the oldest classmate has succeeded to the pre-eminence. So much more optional study now prevails, Commencement does not assure the public, as it did formerly, of the college rank. Rightfulness to the *first honor* must be known hereafter to the class at least, and it has certainly been rarely disputed heretofore.

Some narration of the closing days of Harvard sons most venerable for age would probably be deeply interesting, showing to us how steadily shone the light of lives so long protracted. Intellectual sunsets of age are often remarkable in incidents no less than comparative lustre. One graduate, bent in form and cautious of step, travels from Delaware to Maine, his judicial robe just laid aside; another, older still, passes into the impenetrable shadow of blindness, which arrests both thought and step; a third, still older, addresses his flock with uplifted hand, at a colleague's ordination; a seventy years' ministration is terminated with the final benediction; a centenarian is celebrating his own birthday; a teacher, grown young among the young, and whose original nerve and patience must have been well-nigh exhaustless, at length seems alone indeed, and musing; one oldest surviving alumnus holds his lone position twenty-eight days only, another over eleven years, the tenures of all the rest ranging between these extreme limits.

So there is beneficent work for the scholar to perform, and no trifling merit to deserve, beyond "the threescore and ten" of life. It would be injustice did we ever fail to dignify this patriarchal band for so much public and Christian service. Well might a first scholar (1859) select for his Commencement theme "The Oldest Graduate," for it allures alike the genius of poet, painter, or essayist. The starting-point — graduation — seems far behind the goal to which the crown is attached. Fulfilment appears grander than promise.

Time, ever restless, is scattering notes. Let some one collect them, extending the mere hints we have so loosely arranged into another century of change. Harvard advances with the stable growth of the old States and the quickened energies of the new. Provisional resources may bring the cost of education there, now double what it was fifty years ago, within the reach of needy but gifted students. The plan of training young men, by optional study and a sense of self-respect, is on trial. Citizenship, however, owes to wholesome restraint its allegiance to law and order, and New England surely owes her power and standing to the comparative inexpensiveness and freeness of learning. In our magnificent Hall, enriched with the memorials of the past, let the social feeling animate the yearly gathering, when not one in the vast family is too old or too young, too eminent or too little known, to fraternize as a son of Harvard.

THE COLLEGE FIRE IN 1764. — A CONTEMPORARY ACCOUNT.

COMMUNICATED BY HENRY F. WATERS.

THE following letter, referring, as it does, to the completion and dedication of Hollis Hall in 1764, and to the disastrous fire which destroyed Harvard Hall and the valuable library therein contained, is deemed worthy of preservation. The writer of it, born 22 September, 1726, was the wife of John Mascarene and a daughter of the Rev. Edward and Margaret (Appleton) Holyoke. Her husband, to whom the letter was addressed, died 24 September, 1779; she herself lived until 21 December, 1792. Her brother, Dr. Edward Augustus Holyoke (1746), the famous centenarian of Salem, is said to have been the first person upon whom the degree of Doctor of Medicine was conferred by Harvard College, which afterwards bestowed upon him the degree of Doctor of Laws. He was the first President of the Massachusetts Medical Society, and was one of the original members of the American Academy of Arts and Sciences, of which he was at one time the President. The father of these two, the Rev. Edward Holyoke already mentioned (1705), was ordained minister at Marblehead, 25 April, 1716. In 1737 he became the President of the College, and filled this office until his death, 1 June, 1769. The venerable chair[1] in which the President of our ancient University is accustomed to sit during the graduation exercises at Commencement, and on other solemn and important occasions, is said to have belonged to President Holyoke, and to have been transmitted by him to his successors in office.

The immigrant ancestor of the Holyoke family, Edward Holyoke of Warwickshire, England, married, 18 June, 1612, Prudence, daughter of the Rev. John Stockton, Rector of Kinkolt in Leicestershire. He was admitted a freeman of the Colony of Massachusetts Bay, 14 May, 1638. In a recent exploration of the wills proved in the Prerogative Court of Canterbury (see "Gleanings from English Records," etc., in *Historical Collections of Essex Institute*, Vol. XVII. p. 57), discovery was made of the will of his father, John Holliock, of Alcester, Co. Warwick, mercer, made 21 November, 30th Elizabeth, and proved 31 January, 1587.

The second wife of President Holyoke (married 9 November, 1725), and mother of Mrs. Mascarene, was Margaret, daughter of John Appleton, of Ipswich, by his wife Elizabeth, a daughter of the Reverend John Rogers, President of Harvard College, 1682–84. Her maternal grandmother was Elizabeth, only daughter of Major-General Daniel Dennison.

An interesting account of the Mascarene family appeared in the *New England Historical and Genealogical Register*, Vol. IX. pp. 239–247.

CAMBRIDGE, Jan. 30th, 1764.

TO MR. JOHN MASCARENE LONDON:

MY DEAREST, No. 74, my last to you was by Bioll, and Keating, the latter of which I can't yet learn, whether it sailed or not, in those letters I answered all yours by Hatch, Hooper, Jarvis, and Dixey, and enclosed agreeable to your Desire Arms, Invoice, Inventory, memorandums, Patterns, measures, &c., &c., all of which I hope will get safe to hand, for I think I would not have the pester of such another collection for a good deal. I last Saturday received your No. 115 by the Hariot Packet which was a cordial to me for it seemed a long time since I had the pleasure of a letter. I am glad to hear Marshall and his company got safe. I think my Dear, I have anticipated the answer to this letter, by Bioll, save one or two passages, as to Jack Gardner he had ean as good have married Eliza Byles, who by the [bye] died some time ago; as to Coz Rogers, I must undeceive you the news I wrote you of his courtship, was premature, nor is he courting any lady, nor has he overcome his Passion for one of my acquaintances,[1] I believe, yet still the smothered fondness burns within him.

As to poor Mirick, I never Imagined your acquaint with him was owing to anything but your

[1] See page 290 of this issue.

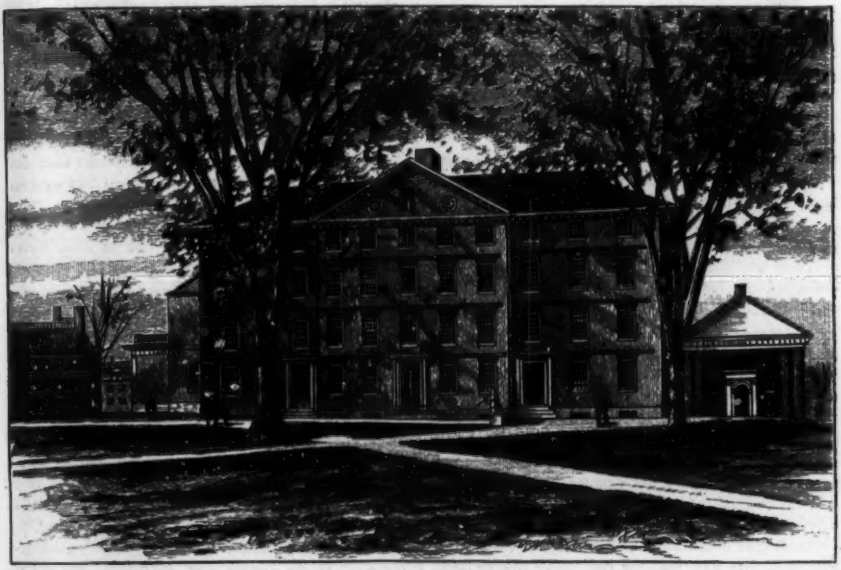
[1] Miss Frances Bollan.

humanity, and am surprized you understood me otherwise. The ledger you mention, when it arrives shall be particularly attended too. I am peculiarly pleased my Dear to find you still charmed with the married State, after so long a trial of it. I asure you it raises the vanity of your humble servant a little, for I seem determined to believe you speak truth, as it is so much in my favor. But alas my evill genius whispers me Down, down with your vanity, the man has no such opinion, and it is nothing but the distance he is from you makes him view it in that light, he fixes the object in the Sun, and then thinks it Bright.

> Thus by false opticks we're deceivd,
> And truth, for falsehood is receivd.

These are certainly fine lines but I think I would criticise upon the last, as thus, | and falsehood is for truth receivd | — my kind love to our dear nephew Tomy Perkins, and tell him I thank him for his care of my letters, and I receivd mine safe by Cookson.

And now my Dear I shall begin with your matter of fact writing. First then our Friends are all well, our new College is Finished, and a Beautiful Building. The thirteenth of this month the General Court were invited to dine at College, at which time it was called Hollis Hall, in gratitude to the late and present worthy gentleman of that name — since that time the Small Pox has been in Boston in 20 familys which has drove a third almost of the people out of Boston, and the General Court adjourned to the College, the Council to the Library, and the house to the Hall where they have met for the dispatch of Public Business till last Wednesday, for on Tuesday night about 12 o'clock, in the severest snow storm I ever remember I heard the cry of Fire, one moment brought me to the window, when (I) saw the old Harvard College on fire, and it was with the utmost difficulty they savd the other Buildings. Stoughton was on fire an Hour, Massachusetts catchd in three places, and Hollis Hall is burnt much, at the Southwest corner, there was nothing saved in old College, except a bed or two, the whole ( ) Library, except some Books lent out and Mr. Hollis's last donation, were demolishd, the whole apparatus. Mr. Hancock who lodgd out, on account of the storm lost everything except the cloths he had on, this is a most terrible accident, this Library in which were so many valuable Books, ancient manuscripts, the Labour of the Learned, and the work of ages, in a few hours turnd to ashes. Our College is now poorer than any on the Continent — we are all real mourners on this occasion and I doubt not your attachment to alma mater, will make you feel sorrowful upon this conflagration. As to Father he had very near lost his life on the occasion, the snow was in drifts in many places four and five feet high, papa went thro it all with nothing more upon him than he sits in the house, the President's house was in great danger the wind was



HOLLIS HALL.

strong at N west the latter part of the time, and in short if Stoughton had gone all the houses in town to the Eastward of the College would have gone. I think I never saw so great a strife of elements before, it is supposed the Fire began in the Beam under the hearth of the Library, the Gov'r & a great number of the court assisted in extinguishing the Fire, it being vacation and no person in the college, the Fire was past stopping in Harvard before it was percievd. I hope the K..g will give something to repair the loss as he has never done anything for this College yet, and my Dear (tho I would not dictate to you) I believe if you was to try among your acquaintances for some donations by way of Books, or mathematical instruments, it will be very acceptable. Mr. Winthrop thinks that 3 Hd pd sterl'g would buy a compleat apparatus, and there are Books which are of no great act in a private gentleman's Library, which are ornamental and useful to an ancient and Public one. Cahill is generous, and loves show. Suppose you was to ask him — if he gives anything worth while, he will have the Public thanks of the College, and his name will be enrolled among the worthy Benefactors to this Seminary, and will live when the Buildings themselves are crumbled into Dust, but I need say no more, I know you will want no stimulus in this affair, our Country men at the Coffee house I doubt not if properly applied to, would subscribe somthing Hansome. Any wealthy lady that is minded to make her Fame immortal cant have a more favorable opportunity, thus my Dear, I have given you as good an account as I can of this terrible afair which would have been nothing hardly if the Library and apparatus had been saved. If I can get a paper wherein the account is ile send it to you — and now partly to soften your grief and alleviate your sorrow, Ile tell you the proceeding of our worthy Court the next Day. the First vote that past was for rebuilding the College at the expence of the province Imediately, and two thousand lawful voted to begin with, and a sum to Mr. Hancock to repair his loss which with what of money Plate &c. they have found in the Ruins, I hope will make his loss light, £10 lawful apiece to those scholars who lost their Furniture, and £40 lawful to the Buttler, all which is thot very handsome. 2 days after this they chose the Lieut Govr agent for this province to the Court of great Britain, and it is said that he and his son Tom, and Couz Rogers, embarks in the spring, and I prophecy Forster will be made Judge Probate, if so Libera nos Domine. I had forgot when I told of the chrisning Hollis Hall that young Joe Taylor, the Capt Sone, a junior sophister, deliverd a very handsome English oration before the whole Legislative Body, in Holden Chappel. Now to come home again my Brother lost their little Polly the eldest child about three weeks ago, and good Deacon Whipple departed this life last week, — and Johnny Appleton has got the Small Pox at Salem. But we hear he has it very lightly, it is not yet determind whether the Small Pox will spread, they take the utmost care to prevent it — Mr. Flucker and wife are at papas till it is over and there is a number of others in town on the same account so that our little Cambridge looks quite alive, tho at this dead season of the year, and vacation into the Bargain.

Februa 2d, since I wrote the above I hear the Lieut Govr has proposed to send home for leave to go to England upon which they have excused him — Shrimpton Hutchinson is applying for leave to make Pottash in Boston to the exclusion of other undertakers, how it will go I can't say. last Tuesday Mr, Flucker and wife Mr. F. Waldo, who represents Falmouth, and our Family spent the afternoon and evening here, very agreeably. I gave them a little Supper which was genteely served and they seemed perfectly pleasd. We wishd for and drank your health — the Small Pox is now in 9 Familys in Boston, and whether it will spread or no none can tell. There is several persons confined that were deteeted in spreading Infection. Miss Molly Hunt sends her regards to you and begs as a favor you would buy her a Fan she saw one of Mrs. Kneelands, that you bot last year, and admired it. that I think was a 4 or 5/ Business. your having so good a taste brings you Commissions of this sort.

I was much disappointed of making a visit to Boston. I intended to have spent a fortnight of this vacation with Mrs. Newall, who is continually urging me to come there. I thot to go to Capt. Handfields, and enquire about Adlam, who I think has not behaved like a man of Honor, tho he wears a Sword — Mr. Whitefield is on his journey here, from whom some Persons expect much — I have begd last Monday's paper of Mr. Flucker, which I shall enclose as this ship goes directly for London. you will find an Inventory as near as they could remember, of the library and apparatus, to the end that those that are minded to give may know what — the College Bell also is gone. the vacation is lengthened out to I don't know what time. I am surprized you mention nothing of the national Ferment, which by an article in this paper, seems to be very great. I hope my Dear by this time your affair is Finished, and to your satisfaction, if not, I firmly believe it never will, without you give up part to get the rest. Procrastination is the thief of time, year after year it steals, and leaves of life but little to enjoy. Alas how great a part of our short span since love and honor joined our Souls and Hands have wee been separated. time, and distance, those foes to love upon earth, still keep between us and prevent our meetting, make haste old time and shake your heavy sands and bring the happy hour that makes us truly blest. thou Ocean gently waft him over in safety to his native land and after all the toil and vexation of attending the great may he sit down in quiet and enjoy his Family and Friends. here rest his little bark nor e'er by Poverty or dire

Misfortune be thrown out to sea again may he exhibit a bright example of every virtue, and be a pleasure to his Friends, and diffuse happiness as far as his Influence extends.

Paul you fear is too much indulged, and so do I, and I do think on his account, it is absolutely necessary you should return. if I could afford it I would put him out to board with som gentleman that should be a little more severe with him than I can. He is now crying by me because I threatened to tell you, but he says he 'll be a good Boy if you 'll bring him something, he is a mercenary creature as ever I saw. However he sends his Duty to you. Betty is well, and gives her duty also. there is a famous oculist come to Boston, who Mr. Flucker would have me employ about her eye, but I don't know what to say to it. I believe if there was an operator for the teeth here he might get a good living, if he could do what he promises in his advertisement. I can't put mine in I assure you, if you could get him to let you see him fix them it would serve me much. I believe you are tired so I shall conclude, with love from all friends, and my regards to Mr. James Fireside, and am with the truest affection and esteem ever yours,

M. MASCARENE.

THE BOTANIC GARDEN AND HERBARIUM.

BY PROFESSOR GEORGE L. GOODALE.

A LITTLE more than half of the proposed endowment has now been subscribed. Only one of the subscriptions is conditional; the rest constitute an addition to the fund which is at once available for the support of the Garden. Very timely aid has thus been afforded by the recent contributions to the endowment, but urgent reasons exist for completing the fund at an early day. The income for the support of a Botanic Garden should not only be large enough to provide for ordinary running expenses, but also be sufficient to justify the gradual replacement of the older greenhouses by new and more commodious structures. A glance at the dilapidated condition of the palm-house and of the smaller building now used as an orchid-house will satisfy any visitor that they must be very soon removed. During the last winter the heavy weight of snow more than once tried the strength of the decayed rafters and supports to its utmost limit, and it is thought to be imprudent to expose the choice plants in those two houses to such serious risks for another season.

The coming summer is, of course, the best time to undertake the execution of a precautionary measure of so much importance, and if the fund is raised to its full amount work will be speedily commenced. Moreover, a member of the Committee on the Garden and Herbarium has offered to contribute $2,500 for the erection of a house especially for ferns, provided the endowment is completed. To the new house for ferns the same gentleman proposes to present his entire collection of ferns, now regarded as one of the largest in this country. It is obvious that it would be wise to plan new structures, which are imperatively demanded, with reference to the one thus offered as a gift to the Garden. On the ground both of economy and of convenience the new buildings ought to form parts of one range. The gift of the new fern-house, and of the ferns to stock it, is wisely withheld until the endowment has been brought up to the proposed amount.

Reference has already been made, in *The Harvard Register* for January, to the desirability of relieving Professor Gray of the burden of the support of the Herbarium. The great collection requires constant care for its preservation and for its improvement in essential particulars. The fund now invested for these purposes is not enough to provide for the adequate remuneration of a Curator. Therefore Professor Gray has felt compelled to provide out of his own pocket for such care. The members of the Garden Committee agree with the Director that such a tax upon an officer who is no longer in the receipt of any College salary beyond his

house rent, should not longer be permitted. The Committee further agree in urging that the salary of the Curator of the Herbarium should be met by the Garden, of which it is an integral part; and thus the Curator would be responsible for the nomenclature not only of the dried specimens in the Herbarium, but of the living plants in the grounds and houses. The completion of the endowment will justify this expenditure.

No provision is at present made from any fund for the prosecution of research at the Garden. The experiments now in progress are for the time supported by private gift, but such a source of revenue is very precarious. By the completion of the endowment means can be furnished for the purpose of continuing and extending the observations.

It should not be forgotten that the Garden cannot be made a place for exhibiting large specimens of plants. Nor can it be given up at all to the cultivation of trees. Happily, the larger woody plants, which, as is well known, are less easily available for instruction in botanical morphology and classification, are abundantly provided for at the Arboretum at Jamaica Plain, thus permitting the Garden to employ its too scanty space for herbaceous vegetation. It is the desire of those who are engaged in the development of the Botanic Garden at Cambridge to increase its efficiency in every direction, as an important factor in botanical education in the University, in this community, and throughout the country. Their plans are based upon the belief that the request for a modest endowment for the Garden will be immediately granted by the citizens of Boston and vicinity.

NEW BOOKS BY HARVARD GRADUATES.

The Common Law. By OLIVER WENDELL HOLMES, Jr. Boston: Little, Brown, & Co. 1881.

As an attempt to rationalize law, Mr. Holmes's book stands between the vague and dreamy generalities of jurisprudence and the ill-digested mass of the modern text-book; it treats of the science of law as such, and is a most valuable contribution upon the difficult question of codification. For, on the one hand, a good codification of the common law must not be a mere enumeration of legal facts, which, as we find them, are frequently conflicting; it must be a whole of parts mutually dependent, properly digested, and logically arranged; it must be *raisonné*. And, on the other hand, a satisfactory presentation of the common law cannot be logical in the sense that a book of Euclid is logical. No principle is more insisted on by Mr. Holmes than this, — that law is not logic.

But it is also true that law is, or tends to become, common sense; and we may venture to add that no code can stand the test of practice which is not rational and consistent. The law may be likened to a curve continually approaching logic as its asymptote. Two variable principles have determined its course: the historical principle, the influence of primitive procedure and old states of society; and the rational, the influence of common sense and experience. And just so fast as the old principle is lost sight of, the new must come in to take its place, if law is to be more than a mess of conventions.

Legal scientists have usually erred in neglecting the old principle and seeking to establish all the facts of law on rational grounds. But those old precedents are continually thrown up in the way. As Mr. Holmes says: "The customs, beliefs, or needs of a primitive time establish a rule or formula. In the course of centuries the custom, belief, or necessity disappears, but the rule remains. The reason which gave rise to the rule has been forgotten; and ingenious minds set themselves to inquire how it is to be accounted for. Some ground of policy is thought of, which seems to explain it and to reconcile it with the present state of things; and then the rule adapts itself to the new reasons which have been found for it, and enters on a new career. The old form receives a new content; and in time even the form modifies itself to fit the meaning which it has received." So, we still wear buttons on our coat-tails; a relic of the time when coat-tails were buttoned back. Now, although this prac-

tice is abandoned, the buttons remain; and a new principle is assigned for their existence, — that of ornament. Finally, either the buttons will be given up altogether, as not ornamental; or their position and form will be so altered as not to subserve the old procedure of buttoning, but to harmonize with the modern theory of personal adornment.

The new principle, however, not the old, is the life of a code. These historical anomalies must be treated as anomalies; we cannot seek to harmonize; at the most we can only explain. Thus it is that most books on jurisprudence are distinctly misleading, while a study like the one before us is invaluable. It is made for a niche scantily filled; it is neither legal metaphysics nor *materia juridica*, but true science of law, in a sense in which both Austin and Kent are not. And as such, it is quite the best work we know.

This review is not the place for criticism of a legal treatise. Perhaps many old lawyers would neither agree with Judge Sha[illegible]'s decision in the famous dog case, nor adopt Mr. Holmes's grounds for liability. If the defendant were liable, it would not be because an objective standard of prudence makes it dangerous to lift a stick in a crowd, but because he hit the plaintiff with it. Nor are we quite convinced that the argument which prevails for the one form of action must prevail for the other. If a man who stood on Locke's utmost verge of space thrust his fist out beyond, as Locke recommended, and hit a man on the head, we think he would be liable in trespass; but if he maintained a rotten ladder over the jumping-off place, and a man tried to climb in from parts out of space, we certainly do not think he would be liable in case. It may be regretted that a more rational distinction has not been made, — as, for instance, that of intent, which certainly is the essence of a breach of peace, — but the law did seem to say that a man who imparts direct motion to an object acts at his peril; and perhaps the author departs from his own principle in attempting to harmonize this part of the law with reason. And there are other points which will doubtless evoke discussion; for the book is loaded with instructive, and often novel thought.

As Mr. Holmes's work is valuable and interesting reading for laymen as well as lawyers, it is most important that the style should be clear. At times his thought seems to overload it. However clear the argument in the author's mind, it is difficult for a reader to carry it all on a first reading, especially with frequent cross-references and annotations. Elaborate arguments and expositions do not spring up again in his mind at words like "this," "that," and "foregoing." This fault, however, is pardonable, if not unavoidable. At worst, it can only force the student to read over part of what has gone before; and this, he may feel assured, will do him no harm.

Frederic J. Stimson.

Supplement Index to the North American Review, being an Index to Volumes CXXVI.–CXXXI. (1878–1880.) By WILLIAM CUSHING, of Cambridge.

ANY one who has Mr. Cushing's first index will surely get this supplementary one; and every one who has not the first can well afford to ponder over the words of Oliver Wendell Holmes: — "The Index to the *North American Review* is to an American, and especially to a New Englander, the most interesting and most valuable addition of its kind to our literary apparatus since the publication of Mr. Allibone's 'Dictionary of Authors.'"

Seventieth Birthday of James Freeman Clarke. Memorial of the Celebration by the Church of the Disciples. Monday Evening, April 5. Boston: By the Committee, 1880.

THIS work is not *by*, but all *about*, a Harvard graduate, and its thirty handsomely printed pages contain many very beautiful thoughts. It shows how much one can make himself beloved by those who know him, and the many poems and hymns seem to say that all the Muses turned out for this occasion. The contents include an account of the anniversary exercises; the remarks of Henry W. Foote, Charles Allen, and William H. Channing; the letters of Benjamin Peirce, William G. Eliot, Edward E. Hale, Charles G. Ames, and H. Montgomery; and the verses of Henry W. Foote, Oliver Wendell Holmes, Mrs. Howe, Mrs. L. C. Whiton, S. F. Smith, Mrs. Ednah D. Cheney, Miss H. S. Tolman, and Mrs. C. M. Burgess, — and altogether make an exquisite memorial volume, to which Mr. Clarke's autobiography gives an additional and permanent value. An excellent heliotype photograph of Dr. Clarke serves as a frontispiece.

THE HARVARD REGISTER.

THE HARVARD REGISTER goes to press on the first day of each month, and is published ten days afterward. To insure the prompt insertion of accepted communications, they should be sent as early in the month as possible. All persons in any way interested in Harvard or other universities are respectfully solicited to send in such items or articles as may seem to them appropriate for THE HARVARD REGISTER.

The subscription price is $3.00 a year, postpaid. All subscriptions must begin with the first number of the volume.

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VOL. III. MAY, 1881. No. 5.

THE office of Plummer Professor of Christian Morals and Preacher to the University, was offered to the Rev. Dr. Phillips Brooks, who felt compelled to decline it. Without doubt, Dr. Brooks is the man best qualified for the position, and his declining to accept it is greatly to be regretted. This is an event, however, not to be overlooked, at the time when the non-informed public believe that Harvard is a Unitarian institution. As a matter of fact the Unitarians are in a small minority in the Corporation, Overseers, officers, graduates, and students; and now the position of Preacher to the University has been offered to an Episcopalian. This is indeed non-sectarianism.

THE Professorship of German, which Dr. Hedge has just resigned, he has adorned for nine years. By nature and training he possessed eminent qualifications for the position. In America, at least, no one, not a native of Germany, more thoroughly understands its language, and no one is more deeply imbued with the spirit and power of its literature. As early as 1818, at the age of twelve, he was placed in a German school, and in the five following years acquired an exact and thorough knowledge of the language and literature. Since that time he has been so conversant with every literary movement of the country that it is hardly an exaggeration to say that he knows German literature better than either American or English. These stores of knowledge, originally so rich, and which have become even more rich by the scholarly studies of a long life, Dr. Hedge has, for nearly a decade, brought to the service of his classes at Harvard.

Although the attainments of Dr. Hedge in the German language and literature are great, we feel assured that it is the metaphysical works of this nation of philosophers in which he takes the deepest interest. We are also inclined to believe that by his own works in metaphysics he will be longest remembered. His "Reason in Religion" and his "Ways of the Spirit" display, not only extensive reading, but also clear and profound thought. His books are not of a popular character, but for the reflective reader few are of more value. Dr. Hedge is now in his seventy-sixth year; and we venture to trust that his vigorous health may continue a score of years, in which he may even double the number of volumes for which the world is his debtor.

"THE truth is," says Mr. Bradford in his article on Political Education in this issue, "that the same number of day-laborers know as much of the meaning of political facts about them as do the graduates of these colleges." This statement is certainly untrue, as regards at least the recent graduates of Harvard College. Politics, political history, political economy, etc. are taught, and that too as thoroughly as the always insufficient resources of American universities allow. The various courses are given by several of the most competent instructors, and are selected by a good proportion of the successive classes. Mr. Bradford does not hold proper ground as to the causes of lack of teaching in political science. Let him see that the FUNDS are forthcoming with which to pay teachers, and he will probably find that neither does the University dread, nor fail to see, the advantages of the study, and that teachers are not wanting any more than in other departments. Political Economy does not pretend to include the study of government. It will do well to solve its own problems, although it is a necessary part in any general scheme of the study of political science.

MISS CAROLINE PLUMMER, of Salem, who established in 1854 the Plummer Professorship, indicated in her will the nature of the foundation. The bequest was provided for

"the support of a professor of the philosophy of the heart, and of the moral, physical, and Christian life in Harvard University, whose province it shall be, according to rules and exercises established from time to time by the said President and Fellows, and on the basis of Christian faith and love, to enlighten all who are and may be engaged in the education pursued there, whether governors, instructors, or students, in the manner of discharging their respective duties, so as best to promote generous affec-

tions, manly virtues, and Christian conduct, and more especially to aid and instruct the students in what most nearly concerns their moral and physical welfare, their health, their good habits, and their Christian character, acting towards them, by personal intercourse and persuasion, the part of a parent as well as that of a teacher and friend."

IN 1855, when the Corporation named the Rev. Frederic D. Huntington for the Plummer Professorship, they adopted the following statutes regarding its character and duties. They are of special interest at present:—

I. The Professor shall be styled "Preacher to the University and Plummer Professor of Christian Morals."

II. To be eligible to this Professorship, the candidate must be a Master of Arts, and an ordained minister of the Gospel, bearing the character of a learned, pious, and honest man.

III. His duties shall be:—

1. To conduct the daily devotions in the College Chapel.

2. To be the Preacher and Pastor of those who worship in the College Chapel on the Lord's day.

3. To give such moral and religious instruction to the undergraduates, whether by lectures or recitations, as shall be agreed upon in the assignment of studies by the College Faculty. By counsel and sympathy, by personal intercourse, occasional voluntary meetings, and other suitable means, to warn and guard the students against the dangers to which they are exposed; to supply as far as may be their need of home influences, and to promote among them an earnest Christian faith and life.

IV. It shall be at the option of the Professor whether to belong to the College Faculty or not.

V. The Professor shall hold his office by the same tenure, generally, as the other Professors on foundations, and shall be subject to removal by the President and Fellows for any cause by them deemed just and sufficient, the Overseers consenting thereto.

VI. The President and Fellows, with the concurrence of the Overseers, shall have authority to revise and amend these Rules and Statutes from time to time, as they see fit; provided only that no changes are introduced inconsistent with the conditions and the general purpose of the foundation.

SEVERAL new professorships have within the last five years been established in the College. The interesting article by Dr. G. Stanley Hall, in this number, seems to make evident that among those that will be established in the next five years should be a professorship of pedagogy.

NOTES.

DR. F. E. OLIVER (*m.* 1843) writes to us that there was an error in the March *Register*, in connection with the engraving of Harvard College, mentioned on page 167. "The engraving of the three College buildings, referred to as presented to the Massachusetts Historical Society by Col. William Scollay, was published in 1740, and dedicated by William Price to Lieut.-Governor Phipps. That discovered underneath it was dedicated to Lieut.-Governor Dummer, by William Burges, and was published in July, 1726, fourteen years earlier."

THE libretto of "The Œdipus Tyrannus of Sophocles," issued by the Greek Department of Harvard University, is an excellent book. The Greek text is printed from the plates of Professor John Williams White's edition of the play (Ginn & Heath, publishers). The translation into English is that of Professor Lewis Campbell, of the University of St. Andrew's. The mechanical work is excellent, and the cover is a particularly appropriate adaptation of Greek ornament by Charles H. Moore, instructor in drawing at the University. Although designed as a libretto for this particular occasion, it has permanent value, and is worthy of preservation for the text and translation of the original, and as a memento of the production of the play in Cambridge. In paper covers, the price is fifty cents per copy; to be had of Charles W. Sever, at the University Bookstore, Cambridge.

VOL. VIII. NO. 10, of the *Bulletin of the Museum of Comparative Zoölogy*, contains "The Trilobite: New and Old Evidence relating to its Organization," by C. D. Walcott, pp. 191–224, 6 plates. 1881.

VOL. VIII. NO. 12, of the *Bulletin of the Museum of Comparative Zoölogy*, contains the thirteenth of the series of reports on the results of dredging, under the supervision of Alexander Agassiz, by the U. S. Coast Survey Steamer "Blake," Commander J. R. Bartlett, U. S. N., being a "Report on the Pycnogonida," by E. B. Wilson, 18 pp. 5 plates. April, 1881.

THE MEDICAL SCHOOL.

A PRIZE of $50 is offered by Dr. Charles B. Porter (1862) for the best dissection and display of any part of the body, large or small, illustrating the surgical anatomy of that part. The specimens may be wet or dry; if wet, they must be mounted in such a manner as to display the same without handling. Each specimen must be accompanied by a description, and all are to be presented to the Museum. The committee of award will be Drs. Oliver Wendell Holmes, David W. Cheever, and Henry H. A. Beach. The competition is open to all students of medicine, and to graduates of not more than five years' standing, provided that they are not teachers of anatomy. The preparations must be received by Dr. William F. Whitney, Curator of the Museum of the Harvard Medical School, Boston, before June 10, 1881. They should be sent under an assumed name, and be accompanied by a sealed envelope containing the name and address of the competitor. The prize will be awarded on June 15.

THE DANTE SOCIETY.

BY JOHN WOODBURY.

At a meeting held in Cambridge, on Feb. 11, 1881, at the house of Mr. Longfellow, and at a subsequent meeting at the house of Professor Norton, the Dante Society was organized with the following officers: President, Henry Wadsworth Longfellow; Vice-President, James Russell Lowell; Members of the Council, Charles Eliot Norton, Justin Winsor, Philip Coombs Knapp, Jr.; Secretary and Treasurer, John Woodbury. According to the by-laws adopted at the last meeting, "the object of the Society is the encouragement of the study of the life and works of Dante." Any one desirous to become a member of the Society may do so by signifying his or her wish in writing to the Secretary, and, if accepted as such by the Council, by the payment of an annual fee of five dollars. An annual meeting for the election of officers is to be held at Cambridge in the month of May. Special meetings for the reading of papers and the transaction of business will be held from time to time during the year. The general direction of the Society is placed in the hands of the Council, which is composed of three members thereto chosen, together with the President, Vice-President, and Secretary. The Society starts with nearly forty members, and with a good prospect of accomplishing several desirable objects. The extent, however, of the Society's work must in great measure depend upon the number of its members, and since there is much work of interest to be done it is desirable that all persons in this country interested in the study of Dante, whether Italian scholars or not, should enroll themselves in its ranks. One object of the Society is the foundation at Harvard College of a library of Dantesque literature. An excellent foundation for such a collection is assured to the Society by the promise of an eminent Dante scholar. In addition to this, the Society has already had an encouraging indication of the spirit in which their efforts in this direction will be received, in the gift from a gentleman now in Italy of a copy of the rare and valuable edition of the "Divina Commedia" of 1529. Another desirable object to be attained is the translation of those works of Dante which have not yet appeared in English.

The Society hopes from time to time to publish papers contributed by its members, and the Council is considering the possibility of printing the Latin Comment of Benvenuto da Imola, of which a part only was printed in the last century by Muratori. The publication of the complete Comment has long been desired, and probably no work more acceptable to students of the Divine Comedy could at this moment be undertaken.

The Council is required to present a report in print at each annual meeting, with a full statement of the accounts of the Society.

BIRTHS.

1854. Benjamin Joy Jeffries, a daughter, Marian, born in Boston, March 25, 1881.

1861. Charles Cotesworth Beaman, Jr., a son, William Evarts, born in New York City, Jan. 25, 1881.

1868. Edward Clarke Ellis, a son, John Harvard, born in Boston, Dec. 24, 1880.

1877. Nathan Harding Harriman, a son, Joseph Blood, born in Brookline, Aug. 7, 1880.

1878. William Magruder Phillips, a daughter, Julia May, born in Centralia, Ill., Jan. 20, 1881.

MARRIAGES.

1866 *l.* Lawrence Geoffrey Power, of Halifax, N. S., to Susan, daughter of M. O'Leary, of Salmon River, Halifax County, N. S., on June 23, 1880.

1876 *l.* Horace Gwynne Allen, of Boston, to Grace D., daughter of General Joshua L. Chamberlain, President of Bowdoin College, Brunswick, Me., by Professor Packard, assisted by the Rev. W. P. Fisher, at the First Parish Church, Brunswick, April 28, 1881.

1876. John King Berry, of Boston, to Ellen M., daughter of John A. Brown, of Providence, R. I., by the Rev. Augustus Woodbury, at Westminster Church, Providence, March 1, 1881.

1876. Eugene Wambaugh, of Cincinnati, O., to Anna Hemphill, of Ripley, O., by the Rev. J. M. Cockins, in Ripley, Brown Co., O., April 7, 1881.

1877. Edwin Hayden Herrick, of New York City, to Emeline Sims, daughter of William Smith Forbes, M. D., of Philadelphia, Penn., by the Rev. William Neilson McVickar, at Holy Trinity Church, Philadelphia, Dec. 15, 1880.

DEATHS.

1815. John Gorham Palfrey, in Cambridge, April 26, 1881.

1819. Charles Lyman, at No. 14 Walnut Street, in Boston, April 6, 1881.

1838. Ebenezer Wright, at Charleston, S. C., April 1, 1881.

1847. Joshua Johnson, at Worcester, Feb. 3, 1880.

1847 *m.* Joseph Underwood, in Quincy, April 1, 1881.

1847. Charles Henry Paine Plympton, at Boston, April 17, 1881.

1861. Henry Weld Farrar, in Chicago, Ill., April 17, 1881.

1863 *l.* Henry Stevens Dodd, in Argyle, Washington County, New York, March 19, 1881.

1868 *m.* Charles James Shreve, at Lincoln Centre, Me., April 3, 1881.

HARVARD UNIVERSITY ORGANIZATIONS.

BY WILLIAM R. THAYER.

UNDERGRADUATES.

ONE good evidence of the success of the "Elective System" is the number and variety of organizations at Harvard University. These organizations perform an important part in the intellectual, social, physical, and moral development of the students, for they exert on their respective members an influence to do work voluntarily that is essential to the perfect development of mind and body. The growth of these organizations is remarkable in itself. It will be seen by tracing through the following list that not many years ago their chief purpose was to promote social intercourse, and that to-day their chief purpose is to aid in intellectual and physical development. It is, however, generally admitted that the social element is an important one in a university education, and the later organizations, while not avowedly "social," have necessarily a social side. "Society feeling" is gradually taking the place of the former "Class feeling." For most of the societies have an active membership equal to that of entire former classes. It is partly by means of these organizations that, with the gradual diminution of class feeling, as the result of larger classes and the elective system, the "University feeling" is rapidly becoming stronger, and the recollection of Alma Mater is carried through life with even greater vividness than in former times. They enable the student to get not only a knowledge of books, but also of men, and naturally in a university as large as Harvard, their number corresponds to the various tastes of the students. They may be, however, classified chiefly as the older societies for social purposes, such as the Hasty Pudding Club; and the newer societies for scholarly purposes, such as the Philosophical and the Finance Clubs. Besides these two classes some societies in a manner combine both characteristics, and others, such as the musical and athletic associations, aim simply at excellence in a particular branch. The athletic interests are as fully represented as are the literary and social ones. The purpose of the present paper is to enumerate in chronological order all the societies composed wholly or partly of students in every department of the University, stating as briefly as possible their standing and objects.

1770. THE INSTITUTE OF 1770 is the oldest of the College societies. Its members are taken from the Sophomore Class, and number from 70 to 75. The "first ten" are chosen each spring from the Freshman Class. At one time the Institute was the most prominent of the literary organizations, being noted for its debates and literary exercises; but now the Senior and special societies accomplish most of that class of work.

1779. THE HARVARD BRANCH OF THE Φ B K (Φιλοσοφία Βίου Κυβερνήτης) is the oldest existing chapter of that Fraternity. Originally a secret literary society of undergraduates, its most prominent feature at present is the annual reunion of the graduate members on the day after Commencement, when there is a private meeting for the transaction of business, a public meeting at which an oration and a poem are delivered by distinguished gentlemen invited for the occasion, and a dinner for the members and their guests. The undergraduate members also have a dinner in the winter. They hold no literary exercises, but confine themselves chiefly to the election of new members. The 25 men who rank highest in each class are chosen, so that membership is an evidence of high scholarship.

1791. THE PORCELLIAN CLUB, a social organization, has rooms on Main, near Holyoke Street, and owns a fine library. It elects eight members from each Class.

1795. THE HASTY PUDDING CLUB — familiarly known as "The Pudding" — is the most popular, as well as the largest Harvard society. It originated in the social meetings of such men as Horace Binney, William Ellery Channing, and Washington Allston, and has had upon its roll men who have won distinction in every branch of literature, science, and politics. Its members are admitted by "nines" during the middle of the Junior year, and, although there is no fixed limit, the total number rarely exceeds one third of the class. Its main objects, according to the original constitution, are "to promote good-fellowship, to afford rational enjoyment, and to strengthen the ties of friendship." Both the graduate and undergraduate members of "The Pudding" are looking forward to the day when it will occupy a building of its own, adapted to its needs and commensurate with its good standing.

1802. THE CHRISTIAN BRETHREN — originally called the "Saturday Evening Religious Society in Harvard College" — is for "the promotion of the growth of practical experimental religion." A belief in the Trinity is one of the essential parts of its constitution. Its meetings are held every Thursday evening, and comprise regularly prayer, scriptural reading, singing, and similar exercises, and occasionally addresses by distinguished clergymen and others. Its current membership is about 60; and among its past members are found the names of many well-known clergymen. Here may be seen evidence that learning and religion go well together, for, ever since the society was organized, its membership has included a goodly proportion of the best scholars in the successive classes.

1808. THE PIERIAN SODALITY is probably the oldest college musical society in the country. For more than seventy years it has had an unbroken and successful existence, and has done much to develop the musical tastes of the undergraduates. The "Sodality" annually gives concerts, that testify to the efficiency and talent of

its members, who now number about 30. It is almost wholly an instrumental music society; the Glee Club mentioned hereafter being chiefly devoted to vocal music.

1811. THE BOYLSTON MEDICAL SOCIETY, incorporated in 1823, is a practical working organization composed of members of the Medical School. Its president is a member of the Faculty, and its trustees and judges of a prize fund and prize dissertations are physicians of high standing. Its prizes for essays on medical subjects are earnestly contested for, and are considered marks of great honor. Part of its members do practical work in the Massachusetts and City hospitals. The society numbers 45 men.

1837. THE HARVARD NATURAL HISTORY SOCIETY is devoted to the consideration of subjects connected with natural science. During many years it busied itself in making collections, chiefly of zoölogical and mineralogical specimens, which were later given to the several departments of the University. Its members prepare and read papers on special questions in natural history, and prominent naturalists in the vicinity frequently take part in the proceedings. Several courses of popular scientific lectures have been given under the auspices of the society, and prizes have been offered the children in the private and public schools for the purpose of encouraging the study of nature. There are about 60 members. The president of the society is usually an officer of the University.

1858. THE O. K. is one of the few purely literary societies at Harvard, and is composed of sixteen Juniors, who are elected every spring and serve one year. The "O. K." was organized when the reaction against Greek letter societies was in full force. At one time (about 1865) it departed somewhat from its literary basis, and followed the example of "The Pudding" in giving theatricals, but it has long since returned to its first principles, and now unites the leading literary men, for the most part, from the various sections of each class. Its meetings are held fortnightly in the rooms of members.

1858. THE HARVARD GLEE CLUB, as its name implies, devotes itself to vocal music, and is, in this respect, the counterpart of the "Pierian Sodality." Its concerts are particularly popular, and frequently of great excellence. Besides its active members, who are chosen for their singing qualities alone, ten Juniors and ten Seniors are yearly made "associate members" of the club, who partly support the society by their initiation fees.

1861. ST. PAUL'S SOCIETY is a religious organization composed of members of the Protestant Episcopal Church. By its constitution, it aims at giving its members "opportunities of uniting in worship agreeably to the spirit and forms of their church, and of giving to each other counsel and support in the performance of Christian duties." It holds weekly meetings, and special Lenten services at its rooms, No. 17 Grays, where clergymen and laymen of Boston and vicinity often address the society. Under its auspices sermons are delivered in St. John's Memorial Chapel. Recently the society petitioned the Corporation for permission to erect a building on the College lands, but it was refused on the ground that the Corporation could not grant any society such privilege.

1865. THE Π Η SOCIETY, the second largest social organization, was formed at a time when the size of the classes made it apparent that there was room for another Senior society besides "The Pudding." It had a successful career for ten years, until in 1876 its rooms in Hollis were burnt, after which, by the generosity of its graduate members, its present rooms on Brattle Street were tastefully fitted up. The aim of the society is to promote sociability and good-fellowship. Its members give many theatrical performances in the society's rooms; and former members, assisted by present members, give occasional performances in places not far distant from Cambridge. Its members usually number about forty, chosen in "eights" during the middle of the Junior year. The society saw that not many years would lapse before they would have need of a new building, and wisely made provision for one by obtaining pledges from each retiring class to contribute to this fund, which already amounts to several thousand dollars.

1865. THE H. U. BASE BALL CLUB was organized by members of the Class of 1866. Its captain is elected by the Nine itself, while the other officers are chosen at a general meeting of the undergraduates of the College. The past few years the club has played about thirty matches a year, the principal games being with Yale.

1866. THE H. U. BOAT CLUB is directed by an executive committee, all the members of which, excepting the captain, are chosen by the undergraduates. The Boat Club not only controls the management of the "'Varsity Crew," but also the general aquatic affairs of the College, including the Class Races, held each spring and autumn. The annual race with Yale, which takes place a few days after Commencement at New London, is the chief amateur boating event in New England.

1866. THE A. D. CLUB, organized for social purposes, owns a club-house at the corner of Mount Auburn and Dunster Streets. Its members number from twelve to fifteen in each Senior Class.

1866. THE "ADVOCATE" BOARD OF EDITORS, composed of from twelve to sixteen members of the three upper Classes, issue the *Harvard Advocate*. They hold regular bi-weekly meetings, and have an annual dinner.

1868. THE EVERETT ATHENÆUM, a Sophomore society, originated with the Class of 1871. Its work is of a more literary character than that of its older rival — the Institute — consisting largely in debates, orations, and essays. It numbers about forty members, and perpetuates itself by electing a first "ten" from each succeeding Freshman class, who by turns elect the rest of the members. It occupies convenient and neatly fitted-up rooms in Whitney's Block on Brattle Street.

1870. THE SIGNET, one of the Senior Class College social societies, has a more literary aim than the others. To insure getting the men best fitted for its purpose, its number is limited to twenty-one. A characteristic feature of the "Signet" is that it abstains from meddling with class politics, and it is to be hoped that a similar feeling which is gaining ground in the other societies will finally put an end to the discordant elements that, until recently, were the bane of class elections.

1870. THE POW WOW is the oldest of the four existing Law School clubs, the three others being the Ames Pleading, the Gray, and the Thayer. All are organized upon the same basis, have the same purpose, and observe in the main the same rules of procedure. In all of them cases are argued and judgment given in imitation of the

proceedings of an actual law court. Their purpose is to train their members in the careful preparation of cases for argument, and to cultivate the power of clear statement before the bar. The "Pow Wow" may be taken as a type of the rest. It has two courts, a superior bench of eight members composed of first-year students, and a supreme bench of nine members, composed of second-year students. The superior court meets once each week, from November to April, the case at bar being presented by two counsel before a member of the upper court sitting as Chief Justice, and the members of their own court as Associate Justices. The supreme court of the club meets once in two weeks during the same period, — one of its own number sitting as Chief Justice, — and adjudges questions raised in cases, supposed to have been already tried at Nisi Prius. Occasionally the court hears a case appealed from the lower court of the club. In these clubs, though independent of the curriculum, many members of the School do their hardest work, and there is always a generous rivalry for membership in them. They have come to play so important a part in the work of the School that the Faculty has ceased to make appointments for a weekly Moot Court, and now the cases argued before the professors are usually such as have been previously determined in one of the club courts and are carried up by way of an appeal.

1873. THE HARVARD ART CLUB is composed of those members of the University who are interested in the Fine Arts, and who are more or less æsthetic in their tastes. It has published a few pamphlets, was instrumental in getting up an exhibition of etchings two years ago, and has issued a noteworthy series of engravings in mezzotint drawn by Charles H Moore. Its club room, which is supplied with works on art and art periodicals, is No. 19 Grays. It has about forty members.

1873. THE AMES PLEADING CLUB was named in honor of Professor James Barr Ames. It is one of the Law School clubs noticed above in connection with the "Pow Wow."

1873. THE FOOTBALL CLUB has no regular organization, its interests being looked after by a captain and manager. Until last year the team was composed of fifteen men, but the inter-collegiate matches with Princeton and Yale were then played with only eleven men.

1873. THE "CRIMSON" BOARD OF EDITORS, composed of from twelve to fifteen members of the three upper Classes, issue the *Crimson*, and have an annual dinner.

1874. THE ATHLETIC ASSOCIATION is governed by an executive committee elected by the College undergraduates, and eight stewards, two being chosen to represent each class. Any one can become a member of the Association by paying an initiation fee of $3.00. Three winter meetings or exhibitions are held annually in the Gymnasium, and three spring meetings are given on the track on Jarvis Field. The Association also sends representatives to the inter-collegiate sports at Mott Haven.

1875. THE MEMORIAL HALL DINING ASSOCIATION was organized by the students to provide themselves with the best food at the lowest rates. The Association has full charge of the dining-hall in Memorial Hall during the academic year, subject only to the approval of the Corporation. Its president, vice-president, and directors (two representing each class and the several schools) are chosen annually by the vote of those who board at the hall, — varying from 550 to 650 in number. The price of board is slightly in excess of $4.00 a week.

1876. THE KAPPA NU is a Freshman debating society, and has about twenty members. It is the only Freshman organization at present, and is of doubtful value, for those who aspire to become good speakers now find ample opportunities in the HARVARD UNION.

1876. THE "LAMPOON" BOARD OF EDITORS, comprising seven undergraduates, issue the *Lampoon*, an illustrated satirical paper. It was discontinued from June, 1880, to March, 1881, when it was re-established.

1877. THE GRAY CLUB, named in honor of Professor John Chipman Gray, Jr., is the third oldest of the existing Law School clubs. See the "POW WOW" above.

1878. THE FINANCE CLUB has for its object the discussion of problems in political economy and political science. Its members prepare papers on these topics, and read them before the society. It has been instrumental in having lectures delivered by prominent men on some of the most important questions of finance and political economy.

1878. THE PHILOSOPHICAL CLUB, organized almost contemporaneously with the preceding, deals with metaphysics, sociology, and matters of a similar nature. It is composed of men who have shown ability and interest in these branches of knowledge. Under its auspices lectures are occasionally delivered.

1878. THE LACROSSE ASSOCIATION was for a time popular, and had a very fair team which played creditable matches with other clubs. For a time it was in a dormant condition, but now has a team practising for a match with Columbia College this spring.

1879. THE CRICKET CLUB was reorganized this year, many previous attempts to make cricket a standard Harvard game having failed. The present team has been more successful than its predecessors, and made a good record last year. The Cricket Club has had a crease laid out on Holmes Field, where it hopes to play its matches in the future.

1879. THE BICYCLE CLUB was organized at the time when bicycling became a prominent recreation here. It has a club-room, and meets frequently for "club runs" in fine weather. It also has given two field meetings on Jarvis Field. There are about 70 members.

1879. THE HARVARD CHAPTER OF Α Δ Φ, originally formed in 1836, was reorganized in 1879, after a discontinuance of nearly twenty years. Its objects are social and literary, and it has pleasantly appointed rooms. Its members are chosen from the four undergraduate classes, the average number of Seniors being about fifteen.

1879. THE "ECHO" BOARD OF EDITORS, composed of about twenty members of the College, Law School, and Scientific School, issue a folio newspaper, the *Harvard Daily Echo*.

1880. THE HARVARD UNION was organized in March, 1880, to supply a want long felt for the development of public speaking and debate among the students. Its model in most respects was the "Oxford Union," and it has already met with unexpected success. The debates of the "Union," held once a fortnight, upon questions of public interest, have been entertaining and instructive. Its members belong to all the undergraduate classes and to the Law School, and any one who is interested in its work is eligible for membership. The "Union" this

year has conducted the reading room. The average attendance at its debates has been about 125.

1880. THE PHILOLOGICAL SOCIETY deals with the study of ancient classical literature and institutions, and is warmly encouraged by several of the professors who desire to popularize their special branches of research. Its members comprise those students specially interested in the consideration of ancient customs and literature.

1880. THE HISTORICAL SOCIETY was organized recently to promote a more careful study of history and kindred subjects. Its members are chiefly those students who have shown excellence in historical work, besides several resident graduates and professors. It purposes to give free lectures on historical topics.

1880. THE THAYER CLUB is the latest of the four Law School clubs, an account of which is given above under the POW WOW. It is named in honor of Professor James Bradley Thayer.

1881. THE HARVARD LEGISLATURE is the latest of the College organizations, and cannot yet be reckoned a permanent one. Its object is to give its members a chance to practise the intricacies of parliamentary rules and customs.

GRADUATES.

1840. THE ASSOCIATION OF THE ALUMNI is composed of all graduates of the College of one year's standing. The Association holds an annual meeting at Cambridge on Commencement Day, at which its officers (consisting at present of a president, ten vice-presidents, seven directors, a treasurer and secretary) are elected. The Association has charge of the Commencement Dinner.

HARVARD CLUBS. — After leaving the University nearly all graduates maintain the deepest concern in her welfare, and strive to promote her interests in every possible manner. An indication of this may be seen in the several clubs, whose membership consists chiefly of graduates in places somewhat distant from Cambridge. These clubs bring together the Alumni in various sections of the country for social and other purposes. The list, as far as obtainable, is as follows: —

1864. HARVARD CLUB OF PHILADELPHIA, PENN., Samuel M. Felton (1834), of Philadelphia, President.

1865. HARVARD CLUB OF NEW YORK CITY, Dr. Francis M. Weld (1860), of New York City, President.

1871. HARVARD CLUB OF PLYMOUTH, Benjamin M. Watson (1871), of Plymouth, President.

1873. HARVARD CLUB OF CHICAGO, ILL., Walter C. Larned (1871), of Chicago, President.

1874. HARVARD CLUB OF CALIFORNIA, Rev. Dr. Horatio Stebbins (1848), of San Francisco, Cal., President.

18—. HARVARD CLUB OF CINCINNATI, O., Judge Manning F. Force (1845), of Cincinnati, President.

1879. FITCHBURG HARVARD CLUB, Harris C. Hartwell (1869), of Fitchburg, President.

1879. HARVARD CLUB OF ALBANY, N. Y., Governor William Dorsheimer (*f.* 1859), of Buffalo, N. Y., President.

1879. HARVARD CLUB OF MAINE, Rev. Dr. Thomas Hill (1843), of Portland, Me., President.

1880. THE HARVARD ALUMNI OF WESTERN NEW YORK, E. Carleton Sprague (1843), of Buffalo, N. Y., President. Not a regularly organized club, but an association of graduates who provide for an annual gathering and dinner.

1880. HARVARD CLUB OF INDIANA. In process of organization. Frank E. Gavin (1873), of Greensburg, Ind., has the matter in charge.

OFFICERS.

1642. THE BOARD OF OVERSEERS was first established by an Act of the General Court in 1642; but its powers, functions, numbers, constituency, etc., have been radically changed since then. It now consists of thirty members, divided into six sections of five members each, who hold office for six years, in rotation, the term of tenure expiring with each section successively on Commencement Day. Any A. B. of Harvard is eligible for membership to the Board five years after graduation, excepting members of the Corporation and officers of the University. All Bachelors of Arts, Masters of Arts, and holders of honorary degrees, can vote for Overseers.

1650. "THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE" is the incorporate name of the University. The seven members of this body (the President, five Fellows, and a Treasurer) are known as the CORPORATION. Subject to the approval of the Overseers, they fill vacancies in their own body, elect the President of the University, all professors and other instructors, and act as "one body politic and corporate in law." They also manage the financial affairs of the University.

1725. THE FACULTIES of the different departments of the University comprise all the professors, instructors, and tutors, appointed for more than one year's term, and have immediate charge of the various Schools. The President of the University is President *ex officio* of all the Faculties.

1849. THE PARIETAL COMMITTEE. "The proctors and officers of instruction who reside within the College walls, or in buildings to which the superintendence of the College extends, constitute the Parietal Committee. It is their duty to take cognizance of offences against good order and decorum, and to attend daily prayers."

1863. THE ACADEMIC COUNCIL consists of the President, Professors, and Assistant Professors of the University. The Council is empowered to recommend to the President and Fellows candidates for the degrees of A. M., Ph. D., and S. D.

1867. THE LIBRARY COUNCIL consists of the President, Librarian, and six others appointed for a term of three years by the Corporation with the consent of the Overseers. The Council directs the management of the Library, the purchase of books, and the inspection of the several special libraries.

1881. THE UNIVERSITY CLUB. Until the organization of this club, Feb. 16, 1881, no opportunity was ever afforded the officers of all departments of the University to meet together for the purpose of becoming acquainted with one another, and of acting somewhat concertedly to advance the interests of the institution. Its meetings are only for conversation, and not for speeches or formal discussions. A supper is always served. Its membership includes only the Corporation, the Board of Overseers, the Academic Council, and the leading representatives of the Library and of the Peabody Museum. At least four meetings in each academic year are to be held.

RECORD OF PUBLICATIONS.

THEOPHILUS PARSONS (1815). — "Memoir of Emily Elizabeth Parsons." Published for the benefit of the Cambridge Hospital. Boston: Little, Brown, & Co. 1880.

MELLISH I. MOTTE (1821). — A letter to the *Christian Register*, April 21.

JOSIAH QUINCY (1821). — "Washington Society in 1826." The *Independent*, March 3.

FREDERIC H. HEDGE (1825). — "The Philosophy of Fetishism." *Unitarian Review*, March.

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ANDREW P. PEABODY (1826). — A letter to the Rev. S. J. Barrows, published in the *Christian Register*, April 21.

JAMES FREEMAN CLARKE (1829). — Bible Lectures, No. XII. The *Christian Register*, April 28.

"The Ideas of Paul." Ninth lecture. *Saturday Evening Gazette* (Boston), April 2.

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"The Ideas of Paul. Paul's Ideas in regard to the Resurrection and the Spiritual Body." Eleventh lecture. *Ibid.*, April 23.

"What can Boston do for the Cause of Temperance?" A sermon. *Ibid.*, April 30.

CHANDLER ROBBINS (1829). — A letter to the *Christian Register*, April 21.

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WILLIAM G. ELIOT (*t.* 1834). — "Home Life and Influence." Revised and enlarged from twelfth edition of "Lectures to Young Women." Published for the author by G. I. Jones & Co., St. Louis. 1880.

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THOMAS W. HIGGINSON (1841). — "Smothered with Silence." The *Woman's Journal*, April 2.

"Cupid-and-Psychology." *Ibid.*, April 9.

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W. THORNTON PARKER (*m.* 1841). — "A New Needle-Holder." Boston *Medical and Surgical Journal*, April 14.

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THOMAS HILL (1843). — "To the Physalia." A poem. Portland (Me.) *Advertiser*, March 18.

"The Woods." A poem. *Ibid.*, March 30.

"Easter Hymn." *Ibid.*, April 16.

"Religion and Chemistry." *Unitarian Review*, May.

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GEORGE F. CLARK (*t.* 1846). — "Who was the First Minister of Mendon." *New England Historical and Genealogical Register*, April. Reprinted as a folio.

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FITZEDWARD HALL (1846). — "'Had rather go' and like, or seemingly like, Idioms." *Notes and Queries*, London, Eng., March 19.

RICHARD M. HODGES (1847). — "So-called Concussion of the Spinal Cord." Read before the Boston Society for Medical Improvement, Jan. 26, 1880. Boston *Medical and Surgical Journal*, April 21.

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OBITUARY SKETCHES.

1838. REV. DARIUS RICHMOND BREWER, rector of Christ Church, Westerly, R. I., died on Friday evening of last week in the 62d year of his age. He was the son of Darius Brewer, of Dorchester, and was born in that town June 23, 1819. He was fitted for college at Milton Academy, under Rev. Thomas Snow. He graduated at Harvard College in the class of 1838. He pursued his theological studies at Andover and New Haven, and was ordained a deacon of the Episcopal Church in 1842 by Bishop Griswold, and a priest in 1844 by Bishop Eastburn. He began his ministry at St. Peter's Church in Cambridgeport in 1842, and two years later became rector of St. Paul's Church in Concord, N. H. In December, 1846, he became rector of Trinity Church, Newport, R. I., and continued as such nearly nine years. In 1855 he organized Emmanuel Church, and was its rector until 1858, when he removed to Yonkers, N. Y., by invitation of the Young Men's Missionary Association of St. John's Church. After three months of earnest effort, St. Paul's Church was organized by him, and he became its rector. Feb. 18, 1867, he organized the Church of the Reformation, in Brooklyn, N. Y., and was its rector for over six years. In October, 1873, he became rector of Christ Church, in Westerly, R. I., where he died March 18.

Mr. Brewer was a preacher of rare ability, his sermons being marked by great clearness of style, aptness of illustration and fervor of spirit. He was in full sympathy with all of Christ's disciples of every denomination, and his occasional sermons in the Congregational and other pulpits of his native town are specially remembered. His deep missionary feeling was not only apparent in his fondness for organizing new churches, but was exhibited also in a very striking manner by his voluntary withdrawal from the influential parish of Trinity, in Newport, solely in order to establish a church among the factory operatives in another part of the city. Here he laid aside his manuscript sermons, and began his method of extemporaneous preaching, preceded by the most thorough study, which he never afterward abandoned. His sympathies were with the Broad Church.

Mr. Brewer leaves a widow and one son, a student in Brown University, his only other relative being a brother, Cyrus Brewer, of Boston.

1838. JOHN FOTHERGILL WATERHOUSE WARE was born in Boston, August 31, 1818. His father was the Rev. Henry Ware, Jr. (late Parkman Professor of Pulpit Eloquence and the Pastoral Care in the Harvard Divinity School), and his grandfather, of the same name, the late Hollis Professor of Divinity in the College. Mr. Ware graduated in 1838, in a class which had in it many men of note, Lowell, Story, Devens, and others. Not a little to the surprise of his friends, after a year of school-teaching in Milton, he adopted his father's profession, entering the Divinity School in 1839. Completing his studies in 1842, he soon received a call to the Unitarian church in Fall River, where he remained three years. He then came to Cambridge as pastor of the Austin Street Church, in November, 1846, and continued there until April, 1864, when he received a call from the Unitarian church in Baltimore, Md. The unanimity of the call, and a strong feeling in the denomination that, on the whole, he was the man best fitted to assume charge of this parish at that critical time of our public affairs, prevailed on him to accept the invitation and leave Cambridge, where so large a portion of his life had been passed. His professional labors in Baltimore were arduous, and he entered upon them with energy and determination, soon becoming widely known in the city as a popular preacher, especially to large audiences of young men whom he addressed with great effect in special religious services in theatres and other public halls. During the war he devoted himself with patriotic interest to the welfare of the soldiers. He ministered to their wants as they passed through Baltimore to the field; followed them often on errands of Christian charity to the front, visiting them in hospital and in camp, cheering and consoling them with good words, by speech and in print, in the form of very welcome tracts of a practical sort of Christianity, not denominational, nor of any doctrine but that of common sense. These were always gratefully received and eagerly sought for.

In 1872 he was called to Boston to the church on Arlington Street, at the corner of Boylston, formerly under the charge of the Rev. Dr. Channing, and here remained to the end of his life, discharging also, during the summer seasons, the duties of a pastor to the little church at Swampscott, where he had his summer residence.

Mr. Ware was not a theologian or a scholar, and has left little in print, beside a few occasional discourses and soldiers' tracts. He was an energetic worker in any cause that he had at heart, and the soldiers, the freedmen, and the good works of the Unitarian denomination have lost in him an outspoken friend and an efficient advocate. Impaired health induced him to take a voyage to Europe a year ago, whence he returned without benefit, and died at Milton, Feb. 26, 1881.

1840. FREDERIC FESSENDEN THAYER. An outline sketch of a life after it has left us is like the botanical description of a flower. The name of a rose, to one familiar with the flower, tells the whole story of its color and fragrance. To one not familiar with it the most elaborate description affords only an imperfect conception of it. To the friends of Mr. Thayer his name alone tells the worth of his life, and measures the loss caused by his death. To all others, this brief notice can only mean that one more of earth's millions has gone the road that all must travel.

Frederic Fessenden Thayer was born at Amherst, N. H., Dec. 17, 1820. He was a son of Joel F. Thayer, of Woburn, and Charlotte (Fessenden) Thayer, daughter of Arthur Fessenden, of Boston. His early life was spent at Woburn, where, in the town academy, he fitted for college. He entered Dartmouth in 1835, where, among others, he had as classmates Dr. William Read and Lyman Mason, who became his life-long friends. Leaving Dartmouth he entered Harvard, where he graduated in 1840. During the year 1841, while fitting for the

Universalist ministry, he filled the position of superintendent of the Sunday School connected with the church of the Rev. Otis A. Skinner.

He was installed as pastor of the Universalist Society in Gloucester, March 28, 1843, succeeding Father Jones in that position. Here he remained till the end of the next year, when he took charge of a Universalist church in Brooklyn, N. Y. Remaining here only six months, he removed to Chelmsford, where he passed the next two years.

At this time, on account of failing health, he left the ministry, and engaged in the manufacture of dyewood extracts in Watertown. He soon became senior member of the firm of Thayer, Hovey, & Homer, wholesale druggists, and successors of Edward Brinley & Co., in Faneuil Hall Square, Boston. Jan. 1, 1856, he formed a partnership with James Babson, of Newburyport, under the style of Thayer, Babson, & Co., doing business on Kilby Street, Boston. After the great fire of 1872 they removed to Milk Street. This partnership was dissolved only by death.

A resident of the South End of Boston for twenty-eight years, he became identified with many local institutions. He was vice-president of the Boston Penny Savings Bank. Being an old Whig, and then a stanch Republican from the beginning of the party, he was interested in all measures for the maintenance of the Union; this interest was manifested by his becoming the secretary of old Ward XI. war relief committee. As a representative of this same ward, he was a member of the Common Council. Much interested in public education, he was on the School Committee for ten years. For several years he was chairman of the Everett School Committee, and had much to do in securing its name. He was connected with the Church of the Unity from its beginning, and was a regular attendant there.

His character may be summed up in a few words. He was an earnest and patriotic citizen. He was an upright business man. He loved his home, and made it the centre of his life. He was a helper of whatever promised to make the world better. In religion he was broad and charitable and free. Anxious only for the truth, he was fair-minded in listening, and when his judgment was once convinced he was brave in following out his convictions.

On the 15th of December, 1841, he was married to Hannah W. Hersey of Roxbury. Two sons were born to them, of whom one, Frank B. Thayer of Boston, still lives with his mother, and continues the business in which, at the time of his death, Mr. Thayer was engaged.

— *Minot J. Savage.*

1845*l.* JOHN MORISON PINKERTON.[1] Carlyle once said: "I think of all the men I have ever known, my father was quite the remarkablest. He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the glory of God. If I could see such men now as my father and his minister, of such fearless truth and simple faith, with such firmness in holding on to the things they believed, in saying and doing only what they thought was right, in seeing and hating the things they felt to be wrong, — I should have more hope for this British nation, and indeed for the world at large."

[1] Many of the facts in this sketch are taken from the Memorial Sermon by the Rev. Samuel E. Herrick, of Boston.

Of such character, and of the same nationality, were the ancestors of Mr. Pinkerton. They were Scotchmen who settled in the northern part of Ireland. His grandfather was born in the parish of Ballymoney in the county of Antrim. In 1724 he removed to Londonderry, N. H., which a small party of his kinsmen, from the Scotch-Irish colony of Londonderry, had founded five years before.

His uncle, Major John Pinkerton, became a prosperous merchant. He endowed the First Church at the East Parish, and the Church of the West Parish, with nearly $10,000 each. The school at the East Parish was sustained mostly by tuition fees and rested on an uncertain basis. One day, the Rev. Edward L. Parker suggested to him the idea of a permanent school. That one word was in complete accord with the enduring character of the benevolent man. The next time he saw Mr. Parker, he said, "That notion of yours about a per-may-nent school seems very important." He endowed the school with $13,000. Mr. Pinkerton's father, a wealthy trader, also liberally endowed the school, and Pinkerton Academy became a permanent institution.

John Morison Pinkerton, the son of Elder James Pinkerton and Sarah (Wallace) Pinkerton, was born on the 6th of February, 1818, in that part of old Londonderry known as Derry. He was a delicate, quiet, thoughtful, obedient boy, fond of his books, and possessed a good memory. He fitted for college at Pinkerton Academy with such men as Senator Zachariah Chandler, the late Dr. Samuel H. Taylor, of Andover, President Bartlett of Dartmouth College, General Thom of the engineering service of the United States, and Rev. J. T. McCollom, under the instruction of Abel F. Hildreth, who for twenty-five years was the distinguished preceptor of that institution. He graduated at Yale College in 1841, holding an honorable place in his class. He was an orderly and diligent student, retiring in his habits, but gained the thorough respect of his teachers and fellow-students. After graduation, he taught school two years in Virginia. He studied law two years at the Harvard Law School, and one year more in the office of William Gray (H. U. 1829). In 1846 he was admitted to the bar; and in the same year he joined the Mt. Vernon Congregational Church in Boston, by profession of his faith, and in 1860 was elected to its board of deacons. He was always deeply interested in education. In 1858 he was chosen a director of the American Educational Society, and became its legal adviser. He contributed largely to its funds and always gave his services without pay. In 1872 he was elected Vice-President of the society, still retaining his place in the Board of Directors; and for the last six years has generally been the presiding officer at its meetings. He was a member of the Board of Trustees of Pinkerton Academy for thirty years, being the President for the past ten years. His business was mainly managing trust estates. Only a few weeks before his death, as executor of Dr. Daniel T. Coit's will, he visited Yale College and paid into the treasury $50,000. Had he lived a few weeks longer, he would have paid into the same treasury $50,000 more from the same source. In whatever he engaged he was thorough, giving his hand and heart to the work. He read much rather than many books. He was philosophical and far-seeing; he knew the times and was correct in judgment; he was prompt and successful in business. His very walk declared that he was no ordinary man. He believed in the doctrine of

heredity; and, while justly proud of his ancestors, he was humbly grateful for their piety. When he visited Europe no place was so dear to him as the parish of Ballymoney in the county of Antrim, the home of his ancestors.

He was eminent in piety, "rooted and grounded in the Faith once delivered to the Saints." His pastor said, "he was the most godly man he ever saw,"—that "as an intelligent, consistent Christian man in church and business relations, his peer could not be found in the churches of Boston,"—and when he says, "I know not how many sermons have been preached in this pulpit within the past ten years, for which you have been quite as much indebted to your deacon as to your minister," his worth as an officer of the church may be known.

Religion and business were both sacred to him. He regarded his property not wholly his own. The things he used and enjoyed were not his; they were God's, and he was his steward. He believed in the nearness of the two worlds; and so lived that, while his feet pressed the earth, he was head and shoulders in the atmosphere of heaven. He believed that God moves in human affairs, and that, by spiritual influences, He speaks to men now, as He did to the ancient worthies. A friend said of him: "Making himself familiar with all the forms of error and scepticism as few men in his position are wont to do, his acute intellect could find no reason for wavering with regard to the accepted teachings of Revelation." He had a very strict creed for himself, but was generous toward the opinions of others.

Nor did he believe only. Naturally accumulative and fond of money, he nobly overcame the natural desire. He gave liberally, but quietly, to benevolent objects, often to the extent of one third of his income. He was a remarkable student of the Bible, leaving several thousand manuscript pages filled with the richness of his research. He desired to stand in its inner temple and behold its glory. He read the New Testament through in the original Greek many times, that he might, as nearly as possible, think God's thoughts after him. He possessed fine social qualities and rare conversational powers, but was retiring, and mingled little in general society. He would never say good by, but always took his departure quietly and quickly. He was a benefactor while he lived, and by so munificently completing the endowment of Pinkerton Academy, begun by his fathers seventy years before, he will be a benefactor forever. In a wonderful sense it can be said of him, "Not dead, but gone before."

He was just sixty-three years old. On the 6th day of February, Sunday, the resurrection day, his birthday, his change came suddenly. A noble life, beautiful in death. It was a translation; for he walked with God, and He took him. — *Edmund R. Angell.*

1863 *l.* HENRY STEVENS DODD died at his residence in Argyle, Washington County, New York, March 19, 1881, of pulmonary apoplexy. He was the only child of Hon. Edward Dodd and Elizabeth S. Dodd, and was born April 2, 1839, in Argyle. He received a superior academic education at the Argyle Academy and at the celebrated Fairfield Academy in Herkimer County, New York. In 1861 he entered the law department of Harvard University, graduating in the Class of 1863. He at once entered the law office of Lamberson & Onderdonk in New York City, where he remained for one year. In 1864 he was admitted to practise in the courts. During the same year he received the appointment of clerk for the United States Marshal of the Northern District of New York, which position he held until 1869. For several years subsequent to this appointment his official duties occupied his entire time, and prevented him from commencing the active practice of his profession. He thus gained, before entering as a combatant the arena of legal contention, a wide acquaintance with lawyers, and a familiarity with the details of practice and the routine of courts. In 1866 he was appointed a United States Commissioner. In 1868 he opened a law office in his native village. In 1872 he was married to Mary J. Tilford of Argyle. As a lawyer he was able, cautious, conscientious, and successful,—scrupulously attentive to details, an adroit diplomatist, a trusted counsellor. He was a prominent Republican, and, though not an office-seeker, was a leader of the party. He possessed great executive ability, and his tact for rapid and thorough organization was exceptional. In politics, however, as in his profession and his business relations, he was inflexibly honest, and always true to his convictions of duty. In these latter days of the spoils system he was eager that the party should not lower its standards, but be steadfast to the traditions of its first decade. His wife survives him. He leaves no children.

— *Grenville M. Ingalsbe.*

1874. ARTHUR CLIFFORD, the third son of the late ex-Governor John Henry Clifford, was born in New Bedford, April 7, 1852. He completed the course of studies at the Phillips Exeter Academy and entered college in July, 1870. Immediately after graduation he commenced the study of medicine at the Harvard Medical School, where he attended the lectures for two years. But ill-health interrupting his studies at this school, he passed some time in private study with Dr. Ira Russell at Winchendon, and subsequently attended the lectures at the Dartmouth Medical School, from which he received the degree of M. D. in November, 1877. Before engaging actively in the practice of his profession he pursued, for two years, the regular courses at the College of Physicians and Surgeons in New York City, and also visited the hospitals and dispensaries in that city, thereby gaining much valuable experience. In July, 1879, he took the office and practice of Dr. C. D. Stickney in New Bedford, while the latter was absent in pursuit of health, and Dr. Clifford at once had the good fortune to enjoy an extensive and lucrative practice, and to make himself known to the profession generally in that vicinity as a promising member. He was a member of the Massachusetts Medical Society, of the Bristol South District Medical Society, and of the New Bedford Society for Medical Improvement. In the welfare of the latter he took an active interest, and strove assiduously to strengthen its influence. He was married in February, 1880, to Kate E., daughter of Philo Parsons, of Detroit, Mich.

Although his devotion to his profession was great, and he enjoyed the success which constant and careful work seldom fails to award, his health again failed and obliged him to seek rest, and he returned to Winchendon, where he remained for a few months apparently much benefited by his relaxation from active work. But the improvement was only temporary, and he died on Feb. 26, 1881. He leaves a widow and one child.

By his death the Class loses a valued and prominent member, and one always loyal and devoted to the Class and to the College.

COLLEGE RECOLLECTIONS AND STORIES.

CARLYLE writes in his "Reminiscences," in the chapter on Lord Jeffrey, which was printed in January, 1867, of "Yankee land," and that "beautiful Nigger agony or 'civil war' of theirs." In a note on these words the editor, Mr. Froude, says: "Some years after these words were written, Carlyle read 'The Harvard Memorial Biographies.' He was greatly impressed by the account of the gallant young men whose lives are there described, and said to me, 'Perhaps there was more in that matter after all than I was aware of.'" In his will, indeed, he writes with much friendliness toward the United States, and especially New England: —

"Having with good reason, ever since my first appearance in literature, a variety of kind feelings, obligations, and regards towards New England, and indeed long before that, hearty good-will, real and steady, which still continues, to America at large, and recognizing with gratitude how much of friendliness, of actually credible human love, I have had from that country, and what immensities of worth and capability I believe and partly know to be lodged especially in the silent classes there, I have now, after due consultation as to the feasibilities, the excusabilities of it, decided to fulfil a fond notion that has been hovering in my mind these many years; and I do therefore hereby bequeath the books (whatever of them I could not borrow, but had to buy and gather, that is, in general, whatever of them are still here) which I used in writing on Cromwell and Friedrich, and which shall be accurately searched for and parted from my other books, to the President and Fellows of Harvard College, City of Cambridge, State of Massachusetts, as a poor testimony of my respect for that Alma Mater of so many of my Transatlantic friends, and a token of the feelings above indicated towards the Great Country of which Harvard is the Chief School."

The probability is therefore great that the "Memorial Biographies" were of influence in determining the bequest. Carlyle's bequest brings to mind the gift of books which Berkeley made to Yale College. In 1732 Berkeley gave to the Library of Yale one thousand volumes, which, in the opinion of President Clap, were "the finest collection of books which had ever been brought to America at one time."

A DIVISION of the Class of 186– was having an exercise in Oral Greek Prose Composition one morning, from Sophocles's "Greek Lessons," in an upper room in University. To M., who sat on the old-fashioned bench directly in front of the Professor's desk, was given an English sentence to translate into Greek, one or two qualifying words being purposely omitted. Promptly and correctly M. responded with the Greek for the full sentence as it read in the exercise. Sophocles, elevating his shaggy eyebrows, fixed his piercing eyes upon M., and slowly repeating the extra Greek words, said in his inimitable manner, "Where did you get that from? I did not say anything about that; you must have got it from the key before you. That is sufficient." And he enjoyed the laugh at M.'s expense as keenly as any one present.

—*Charles A. Nelson.*

THE Omaha (Neb.) *Herald* declares that the following lines from the Portland (Me.) *Advertiser* are from the pen of the Rev. Dr. Thomas Hill (H. U. 1843), of Portland. They are a piece of intricate verbal fugue, with four themes, all contained in the first three syllables, — man, go at, man go, mango, go at, goat, — with a variation of tense in the cadence, — man went, and went at.

TRAGISCHES GEDICHT.

"MOTTO. — Caper a capere nomen habet; quod omnia rerum genera capit; immo vero, captat et vorat. Anglice, eadem causa, goat appellatus; quasi go at, verbum quod, in latinum versum, dicat ire contra, vel capessere; item, impetum facere, cornu petere. — *Philol. Nemo.*

"TRANSLATION. — A goat would as lief eat a pickled melon as to have a real Indian mango; and will butt his abutters, without if or but.

"Man! go at that goat with more speed, or each mango
Will down the goat's throat quickly dance a fandango!
And go it, old goat, yea, go at a mango,
To make the old man go as fast as he can go.
Or go at the man; go and show him your horns;
No man goes for mangos, those weapons who scorns.

"The man goes at the goat, the goat at the mangos;
The mangos go quick, and quickly the man goes;
The goat at the mangos goes quick for to eat 'em,
The man goes the mangos to save, and to beat him.
The man goes the mangos to keep, for he claims 'em;
The goat at the man goes, and butts him, and lames him.

"The man goes the goat at the mangos to beat;
A single rebuff does not make him retreat.
The mangos went fast, when the goat had attacked 'em;
The man goes fast, too, at the goat; and he whacked him.
The mangos the man went to save were all eaten;
The goat, who went at, and ate them, was beaten."

JOSIAH QUINCY (1821) writes the following to the New York *Independent*: —

"Oxford Street, in Cambridge, is at present a very decorous thoroughfare, not at all adapted to the wild sport of turkey-shooting, for which purpose the ground it occupies was used when I was in college. We stood with our backs to the site of Memorial Hall, and discharged rifles, at long range, at a turkey which was dimly discernible in the distance. A small fee was demanded for the privilege of shooting, and the turkey was to be given to any one who could hit it; but, except for some chance shot, like that made by Mr. Tupman, when out rook-shooting, it was safe to predict that nobody would hit it. The usual end of a Harvard turkey-shooting was the departure of the proprietor of the turkeys with all his birds and all our sixpences. Still, there was the excitement of a lottery about it, if nothing else. The ball, if discharged, must strike somewhere; and, if so, why might it not happen to strike the turkey? The logic was simply irresistible. A fowl of that magnitude would be a most desirable addition to the meagre fare furnished by the College commons; and so the rifles cracked, with small result to the students and splendid profits to the turkey-man. One day a little tow-headed fellow appeared on the field, and desired to take part in the sport.

Though he seemed almost too young to be trusted with a rifle, the master of the fowls (foreseeing future gains) was quite willing he should try. He must first receive proper instructions about the holding and pointing of his piece, and then there would really be no danger. Young Larz received the directions with great good-nature, raised the rifle, and down went the turkey. The man stared in amazement, and then broke into a smile. 'Try it again, young one,' said he. 'Most any one can throw sixes once, you know.' Another bird was procured, and the ball flew to the mark with the same result. The law of chances was now so overwhelmingly in favor of the turkey-man that a third bird was set up with some confidence. Again the boy raised the rifle, and that third turkey was added to the banquet upon which his friends would regale. 'Well, where in'—the United States, let us call it—'did *you* come from?' exclaimed the master of the fowls, who began to realize that his occupation was gone. 'I came from the State of Kentucky, sir,' answered Larz Anderson (1822) proudly; 'and next time you meet a gentleman from that State, just remember there 's not much you can tell him about a rifle. That 's all.'"

When Dr. Popkin was minister of Newbury, he, a bachelor, boarded with a single lady, and the two were of course the subject of much parish gossip, to the great annoyance of the lady, though the Doctor was quite unconscious of it. His singular absence of mind made it necessary that she should assume the management of him, remind him of his engagements, and keep him straight generally. One Sunday morning he had an exchange in a neighboring town to which he was to walk. His landlady was in great anxiety to get him started in good season, but the Doctor could not be hurried. At length, after repeated knocking at his study door, he made his appearance, and, with some further delay, she at last had the satisfaction of seeing him fairly out of the house. But he had not been gone long, before to her consternation he returned. "Well, Doctor," said she, "what is the matter now?" "Madam," said he, "it has occurred to me that I must get either a wife or a horse; which had it best be?" "O Doctor," said she, "by all means get a horse." "Madam," said he, "I have perfect confidence in your wisdom. It shall be done."

A graduate of the Class of 1876 sends us the following item:—A member of the Class, in the Freshman year, was reciting in Horace. The passage under consideration contained the words, in some form, *nubes nigra*. The tutor asked the student why the "cloud" was called "dark." "Because it comes from Africa," was his reply.

The "Med Facs," with their whimsical proceedings and burlesque catalogue, have been commemorated in *The Harvard Register*. They were accustomed to confer degrees on all distinguished persons, American and foreign. Among those whom they chiefly delighted to honor was the Emperor of Russia. The Czar for the time being was always chosen a member and received an honorary degree. When Alexander I. died, the society formed a solemn funeral procession, and a eulogy was pronounced by Rantoul of the Class of 1826. Some one sent a copy of the catalogue to the Russian Minister at Washington, who took it in sober earnest and sent it to his master. In due time there came from the Emperor of all the Russias, addressed to the Faculty of Harvard University, a splendid set of surgical instruments, with a formal acknowledgment of the honor that had been done him. What was done with the instruments, and what explanation was made of the matter, or whether any was made, this deponent knows not, but he believes that this incident was the occasion of the "Med Facs" being abolished by the College government.

When President Kirkland was in office it was considered a part of a proctor's duty to attend College prayers. Dr. Kirkland once admonished a proctor who had been neglectful of this duty, and told him that he should always be in his place in chapel, so as to note any misdemeanor among the students. "But, sir," said the proctor, "if I do that, it will be impossible for me to join in the devotional exercises." "Oh," said the President, "you go to the chapel to watch, not to pray."

When a worn-out custom is ready to perish it takes but a single blow to put an end to it. The rule requiring a Freshman to take off his hat in the College yard in the presence of a Senior is said to have terminated in this way. A sturdy member of the Class of 1792, who afterward was for many years a prominent member of the College Faculty, in his Freshman year neglected to perform this act of reverence to a Senior whom he met, who ordered him to take off his hat. He obeyed. "And now," said he, "do you take off yours, or I will knock you down." The Senior saw that it was expedient for him to comply, but went immediately to President Willard to make his complaint. "Did he say he would knock you down if you did not take off your hat?" said the President. "Yes, sir." "Then I advise you to take it off, for if he said so, he 'll do it." From that time the Freshmen kept on their hats in the presence of Seniors.

It was in the days of the Class of 186–, and Professor C—— had charge of the divisions in Themes and Forensics. In writing upon some historical subject a student had quoted from one of the English quarterlies. When the time came for his theme to be criticised the Professor pointed out an error in the construction of a sentence. The student thought to escape the criticism by showing that it was in the portion quoted from the quarterly, but Professor C—— more than carried his point as he quietly remarked, "Well, if I were you, I would not quote when I could write better myself."

The wit and epigrammatic wisdom of Dr. Kirkland's conversation are among the most delightful recollections of those who knew him personally; yet their effect often depended so much upon the circumstances that gave occasion to them that it is difficult to reproduce them. It is said that in early life he offered himself to a lady who refused him, but afterwards contrived to intimate to him that if the proposal were repeated, it would be accepted. "Then," said he, "we have both grown wiser."

President Kirkland once entered into an agreement with a professor that they would leave off smoking. Shortly afterward they were both at a dinner-party, and when cigars were handed around the President took one, but the professor declined, saying in a marked tone that he had given up the practice. Dr. Kirkland quietly remarked, "Some people make up in self-conceit for what they lose by self-denial."